

# The American Missionary

S. L. LOOMIS, D.D., *Managing Editor*

S. E. QUIN, *Business Manager*

Vol. 76, No. 10

November, 1922

New Series, Vol. 14, No. 7

## "WE BE BRETHREN, SONS OF OUR FATHER"

### An Open Letter to a Fundamentalist

MY dear Brother:

You are a "Fundamentalist." I am not. You consider certain theological views, which were thoroughly acceptable to a former generation, but which many professed Christians have now either modified or abandoned, essential to real Christianity. I, on the other hand, am quite willing that theology should change with men's changing knowledge. Indeed, I deem it a laudable thing that we should endeavor to fit together in ordered symmetry the truth we read in God's library of Nature and that which appears in his library we call the Bible, and that which is to be found in the new books which he is ever writing in men's new experiences.

But I am not inditing this epistle in order to question your views or to defend my own. As a matter of fact, I remember that my father's ideas were very much like yours and that I myself, and many of the so-called liberal Christians of my acquaintance, were brought up on them. The question I want to put before you is this: Are not you and I both tempted to lay too much stress on theology and not enough on the possession of an active Christian purpose?

From the standpoint of dogma and doctrine, I fear I must look pretty black to you, and from my standpoint it is hard to see how you can perform the difficult feat of keeping your religious ideas in one compartment of your mind and your knowledge of every other phase of life in another compartment, totally unrelated to the first. But I know you can do it and I suspect that many another good man has done it before you.

On this basis of theological uniformity we shall never be able to get together. But does that matter much? May we not judge one another by our fruits, as Jesus told his disciples to judge men? Paul's list of these fruits of the Spirit is, as you remember, comprehensive and awakening. Finding these in you, I don't much care what your creed may be; and if you find these fruits in me, can't you accept me, even if you can't accept my conclusions? If we have the Spirit of Christ, then we both belong to him and nothing should be permitted to separate us.

"We be brethren, sons of our Father." Isn't that true? Then here's my hand in brotherly accord.

Fraternally yours,  
Another Disciple.



# THE COMMISSION ON MISSIONS

## These Two Things

TO some pastors and church leaders it may seem as if the Commission on Missions were seeking to impose upon them many things, but really there are only two things which are being presented to our Congregational constituency through the Commission at the present time.

### I. The Inventory

A chart has been prepared and sent to the majority of the churches, the title of which is "The Modern Pilgrim's Progress." It has a symbolic meaning, but the practical service which the chart is intended to render is to help pastors and church leaders to reach their financial goals.

It is recommended that all the data needed to present the status of the church shall be gathered and that the strips of paper accompanying the chart shall be pasted on the spaces so as to indicate just where the church is in relation to its home expenses and benevolences. The chart should be conspicuously displayed so that the people can see it and study it and understand fully its significance. After a presentation has been made in behalf of home expenses and benevolences by the proper officials there should be some arrangement made whereby the people may respond if the amounts needed to close the year with apportionment met and all expenses paid are not in sight. A special Sunday may be designated, preferably the last Sunday in October or one of the first two Sundays in November, for this purpose. Envelopes, one for home expenses and one for benevolences, together with a multigraphed letter, should be sent to all members of the congregation, both those who have already contributed and those who have made no pledge for the benevolences or expenses of the church. After this has been done, and after the resources of the church have been increased by an offering and by individual subscriptions, the fact should be indicated by increasing the space covered by the adhesive strips of paper. It will interest the church to see how the space is covered and it will be an incentive to the membership to have the goals reached if the matter is tactfully and persistently brought to their attention. *A leaflet entitled "Winding up 1922" is available for distribution in connection with the use of the Inventory and the securing of the funds needed to complete the home expense fund and the missionary apportionment.*

### II. The Every Member Canvass and After

Increasingly the emphasis of our financial and promotional appeal for the funds needed to carry on our missionary work, as well as for the money that is necessary to meet the home expense budget, is being placed upon the Every Member Canvass. Most of our churches are following out the single canvass with subscriptions for both home expenses and benevolences. In some localities and with some isolated churches the practice of putting on a canvass for home expenses at one time in the year and for benevolences at another finds favor, but the date most generally observed is on the second Sunday of December, when a canvass is made for both purposes.

The Commission on Missions has endeavored to supply material that will enable the churches to prosecute their Every Member Canvass with enthusiasm and with success. This year, in addition to the helpful material which has been offered in previous years, several new publications of merit are available.



There is the booklet entitled "The Common Work for 1923," taking the place of *The Survey* of former years, which should be supplied to and studied by all who have anything to do with the Every Member Canvass. The October numbers of *THE AMERICAN MISSIONARY* and *The Missionary Herald* will be found to supplement the material contained in "The Common Work." "A Christian America" and "A Christian World," two missionary studies, together with a Literature Packet, which will serve to amplify these studies, are recommended for the mid-week meetings or for Sunday evening services in the churches some weeks before the canvass. Two leaflets, "Broadcasting Life" and "Immortal Money," are available for general distribution, the former being of the nature of "The Panorama" and "The Digest" of previous years, and the latter being comparable to the leaflets "The Fine Art of Giving" and "Holdings and Usings."

For the setting up of the Every Member Canvass the booklet by Dr. Herring entitled "The E. M. C." is of invaluable and of permanent service. In order, however, to vary the program of preparation, a new publication, "Brass Tacks in Benevolence," is available, which both outlines the method to be used and supplies much of the material for the set-up meeting. "Brass Tacks" has four perforated and detachable leaves containing information on as many subjects. These leaves should be torn out and given to speakers who can summarize and present their contents at a gathering of all who are wanted to help in the canvass and any others who may be willing to attend. It will be advantageous if a supper is served and if the program of the set-up meeting is held while the people are still at the tables.

Arrangements as to the working out of the plans leading up to the day of the Every Member Canvass are fully described in the booklet "The E. M. C." and also are suggested by the new publication, "Brass Tacks." The very success of the Every Member Canvass is often a menace to its continued use as a method of raising the expense money and benevolence apportionment; but if the same diligent consideration is given to it as might be given to the preparation for and the carrying out of any other more or less stereotyped form of procedure with reference to a campaign, nothing will be likely to interfere with its continued success.

It will usually be found that considerable needs to be done after the day of the canvass. The canvassers ought themselves to assume the responsibility of following up delinquents. If, however, they are unable or unwilling to do so, a strong committee should be designated for this purpose and the canvass of those who have for any reason failed to subscribe or have not been seen, completed, to the last man.

The literature and all supplies that are needed, both for the use of The Inventory and for the Every Member Canvass, may be secured through the state offices; the offices of the Regional Representatives of the Commission in Boston, Chicago and San Francisco, or from the Commission on Missions, 287 Fourth Avenue, New York, N. Y.

Careful students of the trend of business affairs assure us that the period of financial stringency is practically ended. The Congregational churches have done splendidly during the past year and a half. Having been tried and *not* found wanting in a period of great business and financial depression, may we not hope to raise the full apportionment of \$5,000,000 in the year 1923? As a consequence of the promise of a new day of prosperity, may we not bestir ourselves and endeavor both to secure a creditable response from our people to complete the home expense fund and the benevolence apportionment for the year 1922 and also to insure the amounts needed for the year 1923?

J. E. McC.



# THE CONGREGATIONAL COMMISSION ON EVANGELISM

## Parish Evangelism in Congregational Churches

By Frederick L. Fagley, D.D.

**D**URING recent years there has been a truly remarkable growth in the interest, both of pastors and of people, in parish evangelism. The rising interest is not confined alone to Congregational churches but all the major denominations have made a study of the whole evangelistic task of the church with the result that in each denomination where the subject has been seriously studied, pastors and people have come back almost unanimously to what is known as "parish evangelism" or "pastoral evangelism."

This is no new or strange type of religious work; it is as old as the New Testament and as simple as the method of Jesus. It is the cooperation of pastor and his people in definitely planned religious work to enlist in the Christian life and service those persons for whom their church is most responsible. It is the experience of many churches that are doing effective work in evangelism that if their efforts be directed along the lines of a *well-defined program* the results will be far greater than if the efforts are undirected. This form of evangelism is fundamental, natural, effective; its results are permanent, and it is scriptural.

**Fundamental.** In the first place, parish evangelism is the fundamental activity of the church. To enlist men and women in Christian worship and service is what the church is organized to do. We have this conception of the church's work very clearly in mind whenever we think of foreign missions; we recognize also that the evangelistic work of the home missionary church is by all means its most important service. The first question asked of a missionary enterprise relates not to its educational, social service, or other activities—all of exceeding great value—but we do ask, first of all, what have you done and what are you doing to win men to Christ? When we consider our home church, however, we are often a bit hazy in our thinking.

**Natural.** Parish evangelism is a natural form of Christian activity. It looks upon the church as a growing organism which builds itself in natural ways, enlarging its life through the activities of its members and inspired not only as to growth but also as to the direction of its growth, by the spiritual life which gives it reality. Every living organism is bound by the unchanging law of growth—that it must either renew its life or die. This is an inevitable requirement of living things. The church is a living body and its life is directed also by some fundamental laws. Among these are, that it must renew its life or die; that it must grow from within, i. e., from the center of spiritual life which gives it being and reality; and that its own activity is essential to its growth. Through a program of parish evangelism the church sets itself to study its own life and seeks to renew and to expand that life, and by so doing not only enriches its quality but enlarges it as well along lines of natural growth.

**Effective.** Parish evangelism is also an effective method of recruiting. A survey of the various denominations reveals the fact that approximately



one-half of the churches are practically standing still or declining. That one-third are making a reasonable growth, and the remaining one-sixth have a significant growth. A study of the life and work of these effective churches shows that each has a definite plan of work. The universal testimony of pastors who have used a program of evangelism is that it will work; that if the church will study how other churches plan and carry through their programs and will develop a program to suit its own needs and carry it through in a thoroughgoing fashion, the results will be most gratifying. I have never known a church to adopt a program for one year and after that to go back to the old hit-or-miss ways. The most enthusiastic pastors for a program are those who have been developing one through a period of years.

**Lasting.** The results of parish evangelism are lasting. This follows because the methods of recruiting are natural. As a rule it is most difficult to find permanent results five or ten years after a highly organized, emotional revival. There is a very great place for the tabernacle form of religious work, but its chief result is not the building up of the membership of the local congregation. Its ideal more frequently is moral reform, which if utilized by the churches will help their work very much indeed. If our churches were willing to accept the tabernacle type of meeting for the thing which it can do best, and not expect of it the impossible, results would be far more lasting. It is true of course that no small number of those who unite with the church through its own activity drop by the wayside, but in spite of death and removal and backsliding, the churches show a considerable growth year by year, and this renewal of life and growth of the Christian fellowship depend upon the faithful service of pastor and people, who have worked in many instances without a definite program.

**Scriptural.** Finally, parish evangelism is the New Testament method. As Jesus went about his work during the years of his ministry he not only preached to the people but also sat down with them and quietly explained to them individually and in small groups the riches of God's grace. We have few records of his sermons, we have fewer records of commitments to his Gospel as a result of the sermons; but we have many records of his conversations with men and women, singly or in small groups, when he explained to them the meaning and value of life, and in this way was able to woo and win them to whole-hearted allegiance. The church which concentrates on a definite program of parish evangelism in winning men and women to the fellowship of worship and service in the Church of Christ is following the method used by Christ and followed by his apostles.

Where pastor and people unite in a definite program they will discover two things concerning the work of the church: (1) They will find that the new members who come into the church in this natural and normal way, who have been led to the decision by those with whom they are to live and work, who are received by the pastor who is to be their leader through the days to come, will readily enter into the fellowship of service with every element in favour of their remaining faithful to the church. (2) The church will also discover that its own life is deepened and enriched through fellowship in fruitful service and that there is, year by year, a growing efficiency in every department of its work.

When the church has decided to commit itself to a thoroughgoing evangelistic service it should, first of all, see clearly the need of a program of activity suited to its own life and effective in meeting the needs of the community; and second, it should select, either by pastoral appointment or church election, an evangelistic or membership committee which would help in carrying the program through.



## THE PASTORS' SECTION

### Power Through Literature

*By Prof. Charles Allen Dinsmore, Yale Divinity School*

"I CANNOT think of Henry Clay sitting down of an evening to read the great books," remarked Daniel Webster of his colleague and rival. Such a statement is a severe judgment and very revealing. Something of depth and essential wisdom is certainly lacking in one who cannot be associated with the best that men have thought and said. If a political leader, somewhat discredited because his nature displays no natural affinity with the noblest monuments of the mind's power, how much more is he discredited who is set apart to be the intellectual and spiritual guide of a people!

De Quincy has made a memorable division of books into the literature of knowledge and the literature of power. But it may be questioned whether there really is any literature of knowledge, for that which gives to writing a literary quality is its effect upon the emotions. Once having obtained a fact or a truth we can dispense with the book, but emotions are transitory; unlike facts they cannot be kept as a permanent possession. Therefore to renew the emotion we must reread the book. Only those books are immortal which stir powerfully and in a noble manner the passions which are universal; and universal emotions are deeply affected only by moral truth shaped and glorified by the imagination. Truth alone cannot give a book enduring vitality, but truth molded and glowing with beauty has that kind of fire in which does not go out.

Most ministers need to kindle their torches at the huge central fires. "The great book is a great man talking" and we cannot come within the circle of the splendor of an imperial mind without having light and vitality rain into mind and heart. The supreme minds are always fecundative. They emit life; they charge lesser minds with energy; virtue goes out of them to vivify.

Besides the enlargement of mental power which comes from communion with the living minds in the deathless books, the reader finds himself possessed of a standard of judgment which is of inestimable value. "We need most to love the highest when we see it." *When we see it*, there's the rub! Our eyes are holden until accompanying with the seers we catch their vision and develop a sense of what is fine and true.

A study of the masterpieces will immensely enrich our vocabulary. Too many ministers become so saturated with philosophy that their abstract phraseology flies over the minds of their congregations without casting even a shadow. The true poets, on the other hand, fill our memories with concrete words, lucid, vital, effective.

The knowledge we get from the very great books is of a peculiar kind. We learn not facts, but the heart of man; we receive deep insights into the way the world is going; we become acquainted with the inner spirit of important epochs, and with the eternal values.

Great writers stimulate and train our imagination. Now the disciplined imagination—the faculty by which the mind sees, creates, colors—is indispensable to the minister, and the lack of it makes so many of us cold and wooden. What is sympathy but the imagination putting us in the place of another; what are faith and hope and love, but the imagination working in the spiritual sphere?

“O thou that tellest good tidings to Zion, get thee up into the high mountains” where the air is keen and vital, where the familiar stars burn in awful glory, where broad horizons encircle an earth so far removed that troubles seem insignificant!

If the high gods on Olympus seem too remote for daily intercourse, there are the Titans who stole fire from heaven but cannot speak the universal language, and below them are the mortals who are simply minstrels, singing the simpler strains. Stay with any order of genius long enough and you will get insight, power, solace and glorious words. I wonder how many ministers realize the fact that the King James version of the Bible is the supreme literary monument of the world. Nobler than the sacred books of the East, truer to life than Homer, more powerful than the Greek dramatists, divinely clear in its insight into those Realities which Shakespeare knew not, more power streams from it than from any other book. Read simply as literature it will give deeper insights into life, ampler discipline to the imagination, broader culture to the spirit than can be found in any other volume. And as for style its vigorous, simple words have set the standard for our best literature. If ministers would oftener read it appreciatively, simply as a masterpiece of literature, they would receive what we all covet—power.

---

## MY CREED

I would be true, for there are those who trust me;  
I would be pure, for there are those who care;  
I would be strong, for there is much to suffer;  
I would be brave, for there is much to dare.

I would be friend of all—the foe, the friendless;  
I would be giving, and forget the gift;  
I would be humble, for I know my weakness;  
I would look up, and laugh, and love, and lift.

(This deathless little hymn was written in the summer of 1918, in Mesopotamia, by Howard A. Walter, an English lad. At the time of the World War he became a Y. M. C. A. secretary, and went to the limit in the help he gave to the soldiers, until at last he caught the fever and died.)



# THE AMERICAN MISSIONARY ASSOCIATION

## WE CAN DO IT IF WE WILL

OF superlative importance are the undertakings of The American Missionary Association, its schools and colleges, its churches, its hospitals, its social service; absolutely essential for the welfare of the races we serve, for the safety and honor of the nation and for the progress of God's Kingdom among us. Because they are so they ought to be sustained with steadfastness and pushed forward with vigor. Of this there can be no doubt. It is equally clear that we Congregationalists must do the sustaining and the pushing. Other bodies of Christians can not help us; they have responsibilities of their own. Neither can we shift our burden to some rich man's shoulders. Men of boundless wealth qualified by boundless benevolence, if such exist, do not appear to be looking our way. It is no more evident that the thing ought to be done than that we are the people to do it.

And because we ought, of course, we can. Ability never fails to keep company with obligation. The missionary task that lies before us at the opening of this fiscal year is not too great for our strength. Every church is able to do its part; every individual member is able to lift his share of the common load. Still further, it may be said that because we can and ought we shall do our duty by these and the other great missionary enterprises for which we are responsible. Taxes are high, incomes shrink, business recovers slowly, times are hard, nevertheless the necessary money will be forthcoming. This will, of course, mean serious personal sacrifices on the part of many, but so, for that matter does all Christian service. The Cross of Jesus was no paltry jewel, nor one of those exhibition affairs made of pasteboard and cotton batting. Rough, heavy beams composed it such as strain the back and chafe the shoulders; and he has made the bearing of such a cross a prime condition of discipline.

S. L. L.



Word frequently comes to the Bureau of Woman's Work that gifts of supplies sent to schools and hospitals are not acknowledged. The following extract from a letter will explain why the acknowledgment is not forthcoming and this statement might cover schools as well as hospitals. If the Chairman of the Committee sending supplies will see that instructions as given in detail in the folder, "Home Service for Congregational Women," are carried out, there will be no seeming lack of courtesy. These gifts are so very much appreciated, that it is too bad ever to have a mistake.

"—I have at last traced all the packages which came without names, with the exception of one. This is a valuable gift, and it seems a shame that the donor cannot know how much we appreciate the gift, but under the conditions it is impossible. Back in the spring time, there came a medium sized packing case, containing twelve full boxes of sterile gauze bandages. This is worth many dollars in money and will be invaluable in our work. But there is absolutely nothing on the outside or inside of the case to give a clue to the donor. The case came from Seabury and Johnson, and after waiting for a long time for a letter from the giver I wrote to them for the desired information. They were, however, unable to give it, saying that the things did not come from them. So the donor goes unthanked, much to my regret."



## THE "SOCIAL GOSPEL" OR THE "GOSPEL FOR THE INDIVIDUAL"?

By S. M. Cavert D. D., Secretary of the Federal Council

LET us be done with setting the "social gospel" and the "gospel for the individual" over against each other. Each is but a partial phase of one indivisible whole. The "good news" announced by Jesus is a message for the transformation of personal character, but character is a matter of social relationships. There is no such thing as an isolated individual dwelling in a social vacuum, any more than there is a society which is not made up of individuals. So there can be no real preaching of the individual gospel apart from its social meaning, nor any effective proclamation of the social gospel that does not rest on an appeal to individual hearts and wills.

The misgiving on the part of many Christians concerning the "social gospel" is that something else is being substituted for a personal experience of the saving power of Jesus Christ. To the degree that this may be the case, the misgiving is justified. There is nothing to take the place of the experience of Christ in one's own heart.

A Christian society can begin in no other way than it began on the shores of Galilee, in response to Jesus' call to the individual, "Follow thou me."

We shall never have a better world except as we have better men. Changed environment is not a substitute for a changed heart. Nor shall we get a greatly changed environment until men's hearts are changed. The City of God will never be built on the earth at all except as individual men and women in increasing numbers find a new motive and new power in their lives and deliberately commit themselves to the way of brotherhood and love and service incarnated in Jesus Christ.

But on the other hand, to save the individual members of society is not all that is necessary to the saving of society as a whole. For it is the social environment, in which the individual has his being, that for good or ill is all the while affecting personal character. This means that the church must definitely set itself to moulding public opinion. For it is public opinion which is chiefly responsible for the social arrangements under which we live. If we are to have a Christian society, Christians must come to a common mind on the meaning of Christianity for contemporary issues and then express that mind so unitedly as to influence public opinion.

### \* \* \* IN LONELY LAND.

By William A. Davis.

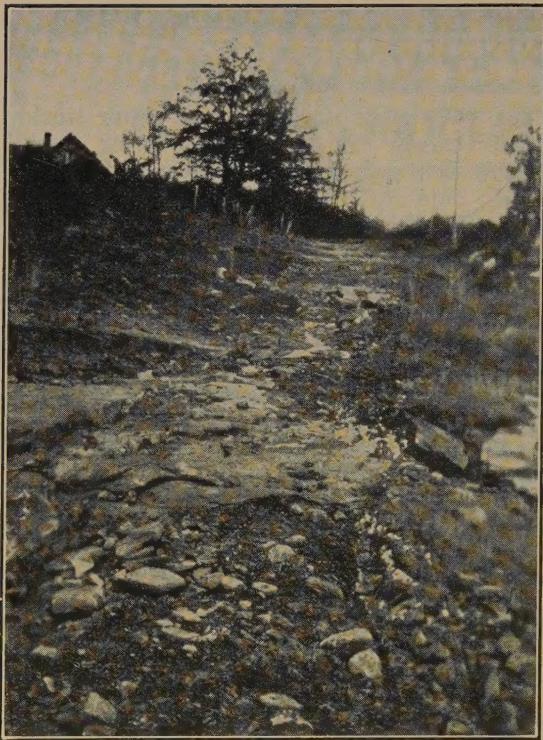
We all have time for our social club and school and church and play,  
We all have time to greet the friends we meet along the way,  
We've cheerful homes, our business, fair, we've means at our command,  
But we think so little, if think at all, of the people in Lonely Land.

There are hungry people in Lonely Land and hearts that ache with care,  
There are homeless waifs and helpless cripples and starvelings everywhere,  
There are pitiful blind, and deaf and dumb, deformed and undersized,  
And feeble people with haggard forms and the helplessly paralyzed.

In the vast domain of Lonely Land encircling every way,—  
Where weak hosts struggle on wretchedly, their lives through day by day,—  
What laughter is and joy and song, they do not understand,  
And unfamiliar are love and hope to dwellers in Lonely Land.

Have you ever visited Lonely Land, where our neglected stay?  
If you haven't, I beg of you close your door and go this very day;  
Have a pleasant word, a cheering smile, and a big, strong, helping hand,  
And find the dear Master there, ready, waiting, to aid in Lonely Land.





THE summer months are gone and the beautiful autumn. We who are planning and working for the present and the future at our desks can appreciate the verses by Douglas Malloch below. But it isn't all desk work. Information, solicitation, explanation, felicitation and administration is desk work; figures, how to make them more and larger and how to make them serve. Plans mean supervision and direction; to see that every dollar shall do the work of two; doing it rightly and well. Secretary Brownlee, for example, has just returned from a thorough investigating tour in the Cumberlands. The picture of one of the roads to Pleasant Hill is a sample of the highways where he rattled his bones over the stones.

## THE OFFICE

An office is a funny thing: Each morning certain men,  
 And certain girls and certain boys come into it again  
 And hang their coats on certain pegs, their hats on certain hooks,  
 And sit them down at certain desks in front of certain books.  
 They all have certain work to do in just a certain way  
 Concerning certain duties for a certain coming day;  
 And then at just a certain hour, in sunshine or in rain,  
 They close their desks and hurry out to catch a certain train.

An office is a pleasant place—at least, a certain kind  
 That has a certain brotherhood where day by day you find  
 Some neighbor with a new idea he's glad to pass along,  
 A certain sort of friendliness, a certain sort of song.  
 There is a certain duty that we owe to other men  
 To help them when they need a lift, to steady them again.  
 An office can become in time, to man and girl and boy,  
 A certain kind of fellowship, and work a certain joy.



# Teachers' Conference at Bricks, N. C.

*Editor's Note: A Conference of teachers in the chain of A. M. A. institutions and schools which brought together the officials of the office and representatives from the instructors—chiefly the principals—was held for three days, September 9th-11th at Joseph K. Brick School, Enfield, North Carolina. One of the important papers presented by the Supervisor of Teacher Training Schools for North Carolina "Department of Public Instruction," answering the question, Are such schools as the A. M. A. schools necessary? showed that a negative answer would be an irreparable loss to the Negro race. With our stricter requirements, better instruction, better facilities and higher standards our schools meet pressing needs that are only too evident. As a testimony from the State Public School Supervisor, it confirms that of our teachers' and of our experience.*

## THE CONFERENCE

*By James K. Hilyard, Principal*

**D**URING the three days that the conference was in session, a growing consciousness of the seriousness of the task before us manifested itself; yet everywhere one heard the optimism which transcends all difficulties.

The criticism has been raised that in the schools operated under the auspices of the A. M. A. the Negro and the community were being

trained in dependency and that they were losing all sense of responsibility. If these destructive critics could have listened to Principal Cox tell of the excellent work that is being accomplished at Charleston, South Carolina, all such criticism would cease. Practically every president and principal at the conference told of the efforts to self-help that were being made in their respective fields. Sec-



THE CHAPEL AT BRICKS



retary Cady expressed the sentiment when he stated that the "best kind of help is the help to self-help." All of our schools are now teaching the parents of their students, their alumni, and the members of their community both white and black, that they have a part to play in the development of our existing schools.

The discussions regarding religious education were of especial interest. The concensus of opinion was that an education without religious training was utterly inadequate. The A. M. A. schools have always been centers of Christian education and everyone at the conference earnestly felt that the old traditions would survive this age of change. No one now doubts that Christian trained men and women will continue to leave our educational institutions for service in the remote hills and valleys as they have done in the past.

A concrete example of the scope of the work of our schools was given in the address of a young farmer, a product of the Bricks School, who is now head of a federal farm loan

board. This organization is aiding Negro farmers to rise above the status of the tenant farmer and to become respected landowners. This organization received its stimulus from Bricks School. Every school could point to examples of how far reaching the influence of the A. M. A. is and how vitally it is touching the life of the less privileged groups in the Southland. Christian reconstruction is still going on and must continue for many more years. This was the great lesson of the conference.

Secretary Brownlee voiced the modern conception of education when he defined education as "training into life." From the very start three-quarters of a century ago, the A. M. A. schools have been turning out students trained into the life of which they are a part. Let us continue with the same spirit that has dominated the schools in the past. This spirit as expressed at the conference is the emphasis of the Christian principles of love, righteousness, justice and charity in all human relationships.



PRINCIPALS OF SOME OF THE A. M. A. SCHOOLS





A FAMILY REUNION

### A SECRETARY'S COMMENT

I have often wished I had a camera (perhaps like the one that Conan Doyle claimed to have taken those materializations of the ectoplasm) by which I could photograph the picture which the imagination conjures up of the person one has never seen and then compare it with the original. A rare sense of humor on both sides would be needed to repair the damage. How is Fletcher down in Austin, Texas, to know what Wilson in Tennessee looks like, and how is White of Florence, Alabama, to know what Kindle of Florida looks like? And how is Mrs. Frazier way down in Cotton Valley to visualize that Watch-dog-of-the-Treasury when she makes out her financial reports? You can see her and others sitting there chewing the end of their pencils trying to conjure up an adequate picture of the recipient of the report. Would the Treasurer be willing to pass that picture down to his—well say his nephews of the next generation?

How many differences in life come out of just misunderstandings—not knowing the other man? And how

hard it is to deal with people we do not know. For all those who gathered at Bricks the middle of September and spent those three most delightful days there has come a new understanding and appreciation of each other as workers in the field and a new and easier highway between them and the office in New York. Real and accurate pictures other than those which may have been gathered by the official photographer have been carried back and they are fadeless.

I let others speak of the delightful program with all its wealth of information and inspiration, but to me the greatest asset of the meeting was its human relationships, its permanent visualization of each other, and of each other's task. For the first time for some and perhaps many, there came a lifting out of the particular field of service which had grown to seem to be the only field in the Association, and they were carried by the addresses and by the pictures out to Porto Rico, among the Indians and the Orientals as well as into every part of the South.



A Family Reunion! I had just come from a real family reunion of my own. Up in the New Hampshire Hills I had gathered all my brothers and sisters—six of us now left out of ten. They came from Tacoma, from Minnesota, from Michigan and Ohio. We had not been together for ten years. Faces had changed some with the years and time and distance had tended to weaken the ties that bind and there we were for twelve glorious

days knitting together again those invaluable ties of precious inheritance and memories. We shall not forget each other so easily and we shall understand the problems of each other's lives and families.

So with this precious A. M. A. family; we are nearer together now and we shall have a more sympathetic understanding of the tasks which each has so earnestly undertaken.

G. L. C.



## OLD AND NEW

*By Rev. G. W. Hannar, Pastor*

THREE years ago coming out into the western part of Alabama, I found a small group of discouraged, heart-broken, but earnest working Congregationalists. They had almost given up hope because their former pastor had grown feeble and was incapable of serving them. They had been told no one else would come to take his place.

Our church building was hardly fit to hold services in, and there was no parsonage at all, so we launched a program for building both church and parsonage. We were astonished to have some of the people ask, "What is a parsonage?" In planning just what way we might get to the people to help them most, we decided to work through the public school, ever keeping in mind our plan.

This led to the suggestion of building a school house, and within eight months' time one of the most modern well equipped structures that can be found anywhere in Marion County has been erected for Negro education. This has added new life and vigor and things are seen from a different angle. This has opened a way to a new Congregational church and a parsonage. Land for this purpose has been purchased, adjoining the school lot, on which we hope to build in the near future.

It has been almost impossible for us to stay here these three years. Houses

are so few and very poorly constructed; it has been difficult for us to find a place to live in. At one time it seemed as if the work must be surrendered because there was not a house to be found fit for us to live in. Upon the hills of Bexar stood a little one-room log cabin which was being used as a barn; this was the only place of refuge to be found. In the spirit of the Master, we entered this little cabin to make it our home. Some of the people came to us with tears in their eyes, expressing their regrets for our having to live under such conditions, but with our scant means we secured enough material to add one room to the little log cabin. We put in glass windows, white washed, and put on paper. This not only gave us more comfort, but also made it more attractive. It was interesting to see how vigorously the people worked to get the house in readiness for us. They had no money, but they had a mind to work. We feel very much indebted to our good superintendent, Mr. Barnwell, who visited us during the fall and winter seasons.

We have no words to express our gratefulness towards these friends in the North and others who are concerned, for the clothing sent to us for our people which relieved them of much suffering during the cold winter days and has been a great aid to our school and church work.



# Illusions and Facts

By Marion Vera Cuthbert

**S**TATED briefly, one of the facts of my present existence is that I am a school teacher. In September I face toward the Southland to resume my duties, and for eight months I grapple with problems of character and circumstance, and incidentally teach a little English. This is the bald statement of my work, yet how little it expresses my attitude toward my vocation. Friends view my departure with varied emotions; among which pity at my choosing a field so far from my Minnesota home and in a discordant section vies with admiration that I can find so much joy in it. Skeptics there are who look upon me as a poor romancer, but of course there will always be people who insist on taking a train when they could take the wings of the morning.

I admit the skeptics have some grounds. A state peopled by many misguided citizens of the other race who have not yet realized the necessity of raising all units if a greater civilization is to be desired; a state in which large numbers of a lowly race still harbor resentment in place of endeavor, and who find themselves borne willy-nilly on the waves of every popular irruption and emotion, from upheavals in industry to the society function of a small town lynching—such a state does not on the surface impress the casual observer as a place for the unalloyed pleasure of smoothly progressing work.

Waiving aside the desirability of unalloyed pleasures, let us examine the facts a little more closely. To teach school anywhere is a privilege to the born teacher and this fact is unaltered by time and place. That many conditions in the South are undesirable, a few intolerable, and many unnecessary does not mean that life there assumes the position of exile or martyrdom. The South

has not handled its race problem well, and the new South admits it. Comparisons are more than odious when applied to two sections of a country that needs as never before to consider itself as a whole; and they assume the proportions of effrontery when only the good of one section is set over against only the evil of the other. Passing over the many splendid qualities of the North, let us see if the impartial critic cannot find some good things to say of the South.

That the white Southerner has more than his share of the problems of a country which is endeavoring to assimilate races and cultures with the rapidity and joy of a small boy gorging himself at an overloaded table (and no doubt, with the same painful results) there can be no question, and it is not greatly to the credit of less burdened sections of the country to underestimate his position or ridicule it, since in the light of recent events greater wisdom has not been exercised north of the Mason and Dixon line in crucial moments such as the South faces continually. Nor is there one element alone in the white South. The impassioned Southerner views more or less dispassionately the clashes of the lowest members of his own race with the lowest members of an alien race until one outrage more inhuman than the rest arouses the common humanity within him. That he does nothing in most cases may be due as much to perplexity as to barbarism. Certainly the better element is tired of the blot upon their section of the country caused by barbaric methods to keep black folk in their place. The thing is such a vexing business that it is small wonder a member of the legislature of one of the more harassed states should introduce a bill essaying to move the darker element back to its native continent, a proposition



that has all the sweet simplicity of saying to the seas, "Be thou removed." Altruistic members of the dominating race propose more education; vicious members propose annihilation; aristocratic members propose indifference; easy-going members propose a domineering tolerance; while the typical member—who does not exist as a reality but is just the common man controlled by successive emotions—tried all of these remedies with some success and some failure.

And what of the Negroes themselves? Divided as they are by the infusion of many bloods, they are still more divided by lack of leadership or rather by too much leadership, in most cases able, but confusing because of the many roads pointed out. Were the tension between the two races less, this would be a good thing, for no race can truly progress except by many divergent activities, but where peoples sit in darkness and need to see a great light—sporadic twinklings only add to the general confusion. The one man great enough to command a national position, because he advocated a policy that in his time was most expedient for the greatest number, has been cut off from us, and we are left to shift with new leaders for new necessities. The industrial leader, lacking Washington's sagacity, would have all masons and carpenters, while the educational leader sees in all scientists, statesmen, and scholars. The literary and artistic leader has his eye caught by the golden-brown babies of a race whose shades are legion, forgetting those unlovely—and what is more important—those dumb and brutish elements which constitute so large a part of the problem. All are agreed, however, on the battleground. The back to Africa movement finds little sympathy from the colored peoples who base their right to call this country home on three hundred years of occupancy.

As usual, both sides view each

other with mistrust and disfavor. Old leaders of both races are set and bitter. Meanwhile the younger generation is coming up, white and black alike, the one with traditions and culture to harden soft theories, the other with a wisdom born of bondage to soften hard facts, and each side forced to labor with the world-old problem of race prejudice.

"Can the Ethiopian change his skin?" asked the prophet, and the question smacks painfully of friction. "Whether he can or not," answered the Congregational Churches seventy-five years ago, "let us give him the opportunity to step from superstition to enlightenment, from menial to man, from chattel to possessor of that good and those goods which we ourselves are better able to hold in this newer, freer land." "Whenever I am tempted to rail against the white race in general, I am checked by the remembrance of those particular white men and women who have made me what I am," said a prominent Negro attorney of Chicago to me recently, a man who got his start in an A. M. A. school. Holding just that view myself—remembering the white men and women to whom I owe much in the way of opportunity, remembering also that organization with which I am allied in a work that has been the backbone of the Negro South and which, going on quietly in an ever expanding field may yet bring the solution when politician and fanatic have consumed themselves in their own fire—I cannot find it in me to lash myself into a tirade of hate. If the white South, too near the question for a true perspective, failed to see the question in its true position thank a gracious Providence that their more favored brothers in the North did and acted promptly.

This view, says the pessimist, is an illusion. Hate and prejudice have leagued themselves against us. Up from the South pour the hunted blacks to distribute themselves over the North while hard on their heels



rolls the still blacker cloud of race hatred and race wars which shall envelop all. It is a dismal picture. I wonder. . . .

In an A. M. A. high school in northern Alabama a class is wrestling with Wordsworth. "What?" asks the teacher, "is meant by this line: 'The child is father of the man.'"

The class twitches itself with that uneasiness always evinced when the teacher asks a particularly trying question. A sulky boy glares sullenly at being disturbed from his own broodings; a few stupid pupils who will never grasp an idea of that magnitude smile blandly in their intense desire to appear cheerful under all circumstances; the slow ones knit their brows in perplexity while the bright scintillate between half a dozen half-interpretations. Then suddenly a boy and a girl are on their feet simultaneously, trying to express themselves. "Why, why, its being more like yourself when you're young than when you're old. I mean,——" realizing the paradox of her first statement, "it's, it's," and she is lost for adequate expression. "It means," blurts the boy, "that what-

ever you are when you grow up you were when you were a boy. Oh, not really so, but you kind of hand something down to yourself." "Don't you think Wordsworth over-did it?" asks the teacher insinuatingly. "No," flash back the boy and girl, echoed by the slower members of the class in whom the great idea is slowly penetrating. "You don't understand!" (Don't understand! you blessed babies!) "He meant it was so wonderful a thing—so beautiful—he didn't want to explain—he just wanted to feel it—hoped he never would get over the—little boy feeling when he grew up."

Then the teacher saw Truth more clearly. Can you inculcate the rich ideals of literature, can you give the best of yourself, in short, can you believe that the world is to be lost in blackness when that clear-eyed boy and that smooth-browed girl can seize and hold so much of what is fine and high? The child is father of the man. If that be so then does not the safety of our land lie in its youth? The child is father of the man. Train the children and both races will have their saviors.

\* \* \*

## Foundation Stones

By Rev. William C. Bell

ONCE while traveling down the west coast of Africa, the captain of the Portuguese steamer asked me why it was that the American people had made such wonderful progress the past hundred years. He said compared with European countries, especially Italy, Spain and his own beloved Portugal, it was incomprehensible and almost too marvelous to believe. I replied that the explanation was simple—that from her very beginning America took her stand upon the Bible and believed in its ideals and standards and incorporated many of them in her laws. In the second place, she believed a Republic could only exist where the

mass of the people were educated and trained to think. The Bible and the School, they were the two foundation stones upon which our Republic was built! That these two be established she was willing to make any sacrifice demanded. They are still the two elements which furnish acumen and power in all our national endeavor worthy of the name. On the one hand, a knowledge of God and his laws constructing and directing the whole social fabric of society and, on the other hand, a mental maturity which will be a safeguard for individual thinking and action. To eliminate the first and depend wholly upon the educational system would



result in absolute failure. To my mind the ideal environment for any youth, or even a nation, is where religious and secular subjects are taught in conjunction one with the other. That is, our schools and colleges must be inoculated with a distinctly religious atmosphere.

In a recent trip through the South many churches, schools and colleges were visited, also colored communities in city and rural districts. The fact was pitifully revealed that the colored boys and girls of school age were inadequately provided for. In one of the largest cities of the South no provision was made for public instruction beyond the eighth grade. The case would have been desperate had it not been for the private institutions for higher training provided chiefly by friends in the North. The colored young man and woman are American citizens and as such should have an equal chance for educational improvement not surpassed by any other class in the United States. But the facts are otherwise and it is an open commentary upon our application of practical Christianity when a struggling group of society possessing equal rights is unable to benefit by such a heritage. It greatly weakens the force of our criticism upon European sovereignties who are domineering and exploiting the African in his native land.

Without question I believe that that type of instruction which provides a full and complete academic course in a religious atmosphere is the most effective and goes the farthest in producing efficient young men and women for all walks of life. Such schools were begun through Christian agencies, the pioneer of which was

The American Missionary Association. This one society has done more through the many schools started than can ever be calculated. The young men and women who leave such schools carry away with them ideals and impressions which a lifetime can never fully erase. From long experience in missionary and educational work in Africa, I am convinced that the best training possible to give to the young of both sexes is that in which the school system is planned to cover not only academic subjects but religious as well. This latter will illumine and explain facts of history as nothing else can do. To ignore the value of such truths which the Bible affords is shutting our eyes to that which was a source of power to the early Pilgrims and settlers of our land. So in our Southland, naturally religious as is the African from which stock they sprang, our colored people are especially responsive to religious training. This, if given in proper relation with the ordinary school activities brings highest rewards. This conviction on my part has been confirmed by colored leaders in the South. Would that our northern schools were more appreciative of the value of religion in forming ideals and developing character!

After seeing at first hand and recognizing how The American Missionary Association, through sacrifice and consecration has done this noble work, I cannot refrain from a little word of appreciation. Would that its activities might be crystallized and permanently insured through endowment, especially the higher institutions, so that these foundation stones which make for virile, robust character be continued!

---

#### Dangers of the Indian Country

"Are you going any farther west?"

"I planned to," said the foreign visitor.

"Is there any danger from Indians?"

"Not if you keep out of the way of their motor cars."

—*Birmingham Age-Herald.*

# Our Unfinished Task

By Rev. Alfred Lawless, Jr.

THERE are two attitudes taken by supporters of missionary enterprise. Some are inclined to think that since reports show that the Negro has made such tremendous strides in securing wealth that the time has come when he should rely upon his own resources for finances with which to continue the work so nobly begun and sustained by Christian philanthropy. There are others who take the attitude that what has been accomplished is but an evidence of the possibilities of the race and that its need for substantial help and encouragement is greater now than ever.

The first class who take the attitude that the Negro is now financially able to bear the burden of his own religious and educational work fail to investigate the facts. As a means of stimulating the Negro to higher endeavor and of showing to those who have stood faithfully by the cause through the years that money spent is drawing large dividends, it is essential that the outstanding developments in character production, religious advancement, economic improvement, social advancement should be made known to the public, be it indifferent or interested, favorable or unfavorable to the cause. There are some things that might have been accomplished without the missionary support of the Christian churches of the nation, but the nation itself is the richer because of this contribution and because of the fine spirit of cooperation and mutual respect and confidence which has grown with this fine missionary endeavor.

The truth is, that the Negro, as a race, is very poor. There are a few individuals who have emerged beyond the dead line of poverty and who would be able to take care of themselves in any just environment. However, the majority of the race, living

in rural sections, engaged in agricultural pursuits, are poverty stricken, in many cases because of their ignorance and lack of development, in others because of organized social coercion and injustice, which deliberately robs them of the just rewards of their labor and forces them into a state of economic helplessness. Grant that there are twelve million Negroes in the country today, they have not the wealth nor the agencies for producing wealth at their command which are found among one-tenth of their number in the white race. Such being the case the thought that the Negro has advanced to the point of economic independence where he can finance alone successfully the splendid missionary activities which have been conducted for him during the past half century is not consistent with facts in the case.

What has been accomplished may be likened unto the work of an experimental station in which evidence has been obtained demonstrating the fact that certain products may be produced profitably, or as the agriculturalist prepares his hot-beds and produces an early crop as an indication of what can be done with the general crop on the farm. The majority of the leaders of the race today may be well likened unto these hot-bed plants produced in our missionary schools. In spite of the announcement that the Negro's illiteracy has been reduced to thirty per cent, the work of educating the race according to American educational standards has just begun.

The same truth holds in his economic development. There are some very commendable and well-managed Negro business enterprises in the country, but they, too, represent the work of the advance guard. They give some indication of what the Negro's economic status may become, if the fine missionary support which is



now given will be continued. For one of the great objective of missionary endeavor is to produce a public conscience in favor of justice, fair play and equal opportunity for self-expression and self-development and the right to life, liberty and property. No one would claim that this objective has been attained in the great field of our home missionary enterprise among Negroes; nevertheless here, also, we find evidence of considerable improvement. Public sen-

timent in spite of reactionary elements is becoming more favorable. The Christian conscience of most churches throughout the country is being awakened, and we believe that the dawn of a brighter day is at hand. Now is the time to push the work on the beginnings of the tremendous task of building a race and helping them to become Christian men and women, good and upright citizens of the state and of the Kingdom of God.

## OBITUARIES

Merrill Edwards Gates, Ph. D., LL. D., L. H. D., of Washington, D. C., formerly president of Rutgers and Amherst Colleges, died August 11, in the White Mountains, after an illness of five days, in the 75th year of his age.

Dr. Gates was a distinguished educator when he was elected President of The American Missionary Association, in which relation he served with earnest usefulness for many years. His memory will be honored and cherished by all of those who had the happiness of his generous and cultured friendship.

Rev. Albert Frazier, pastor of the Pilgrim Congregational Church (Indian) of Santee, Nebraska, was killed by lightning Wednesday evening, July 19 last. He was seventy-two years of age; the son of Rev. Artemus Ehnamani, who was the first Indian ordained preacher. He was one of the first of those who progressed far enough in the first elementary schools that the missionaries started before there were any government schools for the Indians. He was missionary to his own people for many years in the upper Missouri river country in the very trying and dangerous time of the Sitting Bull troubles and before. Mr. Frazier was one of the best leaders among his people, very progressive and always standing for the right, honest and conscientious, and was highly honored by his own people and the white people.

Rev. Alfred D. Harrison, the son of Alfred Harrison and Roberta Harrison, was born in Selma, Alabama, March 12, 1868. He was ordained and served in the ministry in 1895 in the states of Louisiana and Florida until 1917. His last appointment was at Columbia, South Carolina. June last, he was stricken with malarial fever which proved fatal. He died July 3, after an earnest and devoted life.

Rev. David Welch, who recently died in Paris, Texas, was graduated from the Normal Course of Talledega College in 1904, and from the Theological department of that institution in 1909, and was ordained to the ministry that same year. He was called to the Runge Congregational Church in Texas in 1911 and was pastor of other churches in Texas until his death. His influence is still felt in the churches to which he faithfully ministered.

# THE A. M. A. TREASURY

IRVING C. GAYLORD, *Treasurer*

We give below a summary of the donations for the twelve months of the fiscal year, to September 30th, including Specials. Also a summary of receipts for the twelve months to September 30th, compared with those of the previous year.

## SUMMARY OF DONATIONS TWELVE MONTHS—INCLUDING SPECIALS

	Churches	Sunday Schools	Y. P. S. C. E.	Women's Societies	C. O. M. Etc.	TOTAL	Individuals	Conditional Gifts	Gen. Ed. Brd.	TOTAL DONATIONS
1920-21	160,644.46	10,249.17	1,283.73	61,630.45	130,603.60	364,411.41	66,151.74	10,816.68	.....	441,379.83
1921-22	159,394.61	10,090.20	1,203.04	42,623.20	98,370.30	311,681.35	76,214.58	8,786.66	5,000.00	401,682.59
Decrease	1,249.85	158.97	80.69	19,007.25	32,233.30	52,730.06	10,062.84	2,030.02	5,000.00	39,697.24

## SUMMARY OF RECEIPTS TWELVE MONTHS TO SEPTEMBER 30th

	Donations	Legacies	Income	Tuition	Slater Fund	TOTAL RECEIPTS
1920-21	441,379.83	176,806.08	115,772.65	109,381.43	2,900.00	846,239.99
1921-22	401,682.59	216,604.88	85,981.83	100,470.26	3,100.00	807,839.56
Increase	39,697.24	39,798.80	29,790.82	8,911.17	200.00	38,400.43

## FORM OF A BEQUEST

"I give and bequeath the sum of ..... dollars to The American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

## CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.



# THE CONGREGATIONAL HOME MISSIONARY SOCIETY

Rev. Samuel Pearson, home missionary at Chickasha, Oklahoma, is the author of "Lizzie's Soliloquy," which appears in this number.

\* \* \*

Secretary Moore is making an extended trip through the Southwest. He does not expect to be back in the New York office until after Thanksgiving Day.

\* \* \*

On page 345 of the October issue of this magazine, Secretary Moore described the heroic service of the wife of a mountaineer in helping conduct a Daily Vacation Bible School. This month the lady in question looks smilingly out at us from the front cover.

\* \* \*

Sixty-four college students in all served the National Society during the summer of 1922, thirteen of them having been commissioned jointly with the Congregational Sunday School Extension Society. They came from twenty-five colleges and worked in thirteen states.

\* \* \*

A joint American Missionary Association and Home Missionary Society tour through the South was begun October 18th by Rev. J. Percival Huget, D.D., President of the Church Extension Boards, Rev. William E. Gilroy, D.D., editor of *The Congregationalist*, and Secretaries Cady and Halliday.

\* \* \*

Dr. Malcolm Dana has been setting up a "Larger Parish" program in Aroostook, Maine, in cooperation with Superintendent Harbutt. A "New England Rural Life Discussional" was held at South Church, New Hampshire, October 10th to 12th, under his leadership.

\* \* \*

Rev. Henry M. Bowden, Director of our Foreign-Speaking Work, writes concerning Northern Minnesota: "The forest fires are very bad in the outlying districts, and at Shaw, a station forty-two miles out from Duluth, we were within half a mile of it and helped one family to get away from their farm and go to the railroad station for shelter. Mr. Muhonen, our missionary is visiting regularly several districts heretofore untouched by any religious force. He should have a Ford for his work, as many points are not reached by mail or any regular bus service.

\* \* \*

Here is the closing paragraph of the report of his summer work by one of our student missionary workers: "I am sure that no summer could be more packed with wonderful experiences. The main events as I look back are the McLeod Vacation School, the Congregational Conference, the wonderful park trip and my Springdale Vacation School. If I managed to do as much good for the people as my summer did for me I would rest content. My work with the Home Missionary Society has been very satisfactory to me. They certainly treated us student workers in fine fashion."

# Old Gold and New

By Rev. Frank E. Carlson, *Helena, Montana*

"I WANT," said a minister to me a few days ago, "when I leave this place, to move into an established church, one that has a good equipment and is a going concern." When Mrs. Carlson and I moved out to Montana it was that we might get away from the "established" church and have the fun of helping establish one that had a good equipment and a small body of fine people, but which was not altogether a going concern as evidenced by the fact that it was still receiving aid from the Congregational Home Missionary Society. And we are having our fun even if it isn't all fun. "Mighty Montana in the Making" needs the Church and the Sunday School. We feel that we are playing a part in a great work. We may want to go back East some day, but not yet.

Helena is the capital city of Montana, with a population of twelve thousand. Main street runs along what was once "Last Chance Gulch," in which placer gold was discovered in 1864. Some veteran prospectors, after many fruitless attempts to find gold, decided that here was their last chance. From this gulch over \$35,000,000 in gold has been taken. I should like to tell of Vigilantes, X Beidler, the Hangman's tree, and other early Helena and Montana history, but that is not what I was told to do when asked to write this article. Helena is quite unlike the larger cities of Billings and Butte. It is the "Capital City" and not a mining town, although gold, silver and lead are still taken from its mines. We have a few industries, many governmental offices, extensive banking and

all the other business interests usually found in a trading center. We have many College clubs. I am a member of the University of Nebraska Alumni Club and I am sure that we could organize a similar Yale Club without any difficulty. We have two colleges, a good High School, numerous churches, a Catholic Cathedral, and the great Algeria temple—the shrine of Montana Masonry. Our climate is splendid. We live in the "Land of the Shining Mountains," and not far from the famous "Gateway of the Mountains." With crooked main street, steep climbs and old buildings; Helena is not unlike several New England towns one might name.

What is the position of the church in our city? As an institution it is not accorded so high a place as it is in many other cities. No doubt many of our people believe that the lodge is as great an institution as the church and that it affords all the religion which a man needs. This situation challenges the church



REV. FRANK E. CARLSON

to demonstrate its worth. The pragmatic test is applied mercilessly. When the church serves the community, it may grow with leaps and bounds; when it fails, "the bottom may drop out" all at once. Westerners are enthusiastic about a "going concern" but have little patience with a dead one. The churches here have a character of their own. I shall try to tell of a few phases of our work which bear the marks of western originality and progressiveness.

The Young People's Congregational Club is perhaps the most interesting organization in our church



here at Helena. Let us mention in passing that all our people are young. The program of the club has been worked out *by* and *for* our people. It is "Helena centered." As part of each Sunday evening program there is usually an address by one of our leading citizens. The most sought for speakers in our city have addressed us this past year. The Club meets at 7:30 and takes the place of the regular evening service of worship. A social hour with light refreshments usually follows. The attendance equals that of the morning. The young people hold the offices and take active part in the programs in song, short addresses, readings and in other ways. I am sure that the young lady of sixteen who introduced her governor, who spoke on "Disarmament," was helped in more ways than one. We hope next season to emphasize the Bible drama. We gave one large and very successful pageant the past season. The Club is advised and helped by a Council which sustains the relation to the club taken by the Boy Scout's Council to the Scout Troop. The chairman of this council is a high school instructor, a man of vision and ability. He is the "key" man.

The spirit is moving the men of the church. With characteristic western "pep" they have organized a brotherhood which is running under its own steam and is looking for worlds to conquer. The brotherhood has its counterpart in a boys' organization which is a Sunday School class on Sunday and may be a ball nine on Friday and a group of mountaineers on Saturday.

Our Sunday School would be a credit to any of our older Congrega-

tional churches. We have a wonderful corps of teachers, with the result that instruction is good. Perhaps the phase in which the school has especially distinguished itself is in its program of worship. Children will worship when worshipfully led.

Once or twice each summer we go to the mountains for a morning session. We have a retreat called Colorado Gulch. In something of a natural amphitheatre we gather for our service of worship. The superintendent takes his place on a great central boulder from which he directs the school. In front and on two sides are tall pines, in the shadows of which the boys and girls are gathered. To



GRADUATES FROM CRADLE ROLL TO BEGINNERS' DEPARTMENT

the rear is a small mountain brook with clear, cold water. The afternoon is spent in conversations, hikes, stalking and even pitching horse-shoes! I wish that those of you who do not know what I am writing about could go with us on our next trip. We find that our God is as near us in the mountains as in the House of Worship.

What are the difficulties we meet? They are such as these: Our people have too many organized interests. There are so many nationally promoted organizations in our day which force their divisions upon the local community. We are long-suffering and accept them all with the result that our energies are dissipated. One good woman who used to work in our Sunday School told me some time ago of being an officer in ten organizations! She is not in the school now.

The restless spirit of our people is detrimental to the establishment of permanent institutions. Westerners do not stay put as do New Englanders. We have to get used to the

announcement that one of our best families is going to leave us soon.

The fact that the church is not an integral part of the community tells against us. In New England the church came first; the town grew out of the parish. Here the church came long after the town was organized and has still to arrive in many communities and to gain recognition in many others.

The lack of a spirit of solidarity which, I believe, obtains in many of

ing—Mighty Montana, treasure state! How we enjoy her matchless spirit. After five years of failures in the "dry" farming sections her people still sing:

"Montana, Montana, glory of the West;  
Of all the states from coast to coast  
You're easily the best.  
Montana, Montana,  
Your skies are always blue;  
M-O-N-T-A-N-A, Montana  
I love you!"

How splendid to have such almost unlimited resources! I have in mind



AN EXPEDITION OF BOY SCOUTS

our churches is detrimental. The habit of working together for great objectives has not been formed, with the further result that organization is often weak and all too much depends on the strength and ability of the minister. A church without a strong feeling of solidarity naturally suffers severely with the loss of leadership and too often the pastor is as restless as the man in the pew.

But it is great to be here in this open new country that is in the mak-

men as well as mines, and forests and farms. In our little church of less than one hundred and fifty members what splendid potential leadership! What powers to be mobilized for Christian service! For folks on this side of fifty who are living in the future and not in the past, this is a great place to be in. The church has a great opportunity before it in Montana and Montana Congregationalism is going to be the pride of our Pilgrim faith in the days to come.

Our stereopticon lecture, "The Unfinished Task in the Rockies," has been revised and brought thoroughly up to date. This lecture, which is illustrative of Congregational missions in the state of Colorado, is proving very popular, and churches desiring to make use of it should reserve it immediately.



# Evangelism in Home Mission Churches

By Secretary Frederick L. Fagley

A FRIEND of mine who recently went down into a new section of a large city, came back saying, "Every face I saw was a question. Everyone down there was asking me, 'What are you here for? Are you a speculator, wanting to make money in this place, or are you a home-seeker, desiring to cast your lot in with us in developing this community?'" Just such questions are asked of the mission church on every hand. It is not accepted as a part of the community until it has won its place and won it by some real and worthwhile service.

It may be taken for granted right off, that a mission church is in a new section or a section either of town or country where people are new and institutions are in their infancy. Money is not given by the Society to provide church facilities for well-established and self-supporting communities. These new communities are about the same the country over. They are made up of people buying their farms and their homes, mostly young married people without capital and with heavy expenses of growing children, with no money to put into anything that does not bring immediate and visible results.

The evangelistic task may be divided into two parts, that of interesting the adults and that of training the young. This discussion will be limited to the first item of this two-fold program. Not that the enlistment of the young people is not important and, in the long run, the most important work of the church, but because the home mission church must have at once the support of the adult portion of the community in order to function as a community agency.

The home missionary will have a small group of people to begin with. There will be a few whose hunger for

religion is such that they will welcome the ministry of the pastor and help him start and carry forward the work. Around this nucleus there will be a larger circle of men and women of more or less active good will towards religion, men and women who in some older communities were brought up in the church or whose parents were church people. These folks have more than likely lost the habit of church going, have become careless in their personal life and more or less hardened towards the finer things of life. Beyond this second circle of men and women of potential if not active good will towards the mission church there will be the larger part of the community. In this larger part few are against the church in any active way, but the common attitude is one of indifference. The feeling with them is, "if women and children want a church, let them have it, but for full grown men there is no need."

The task before the minister and his supporters is, then, to use the material at hand to meet the particular need of the community in which the church is located. The first step is to unify the forces. The pastor may find that he has only a very few to help him. But he will have to begin with what he has to work with. The automobilist whose car goes into the ditch may long with all his heart for a new, high-powered machine, but he has to begin with what there is left of his own car and add the parts that are needed or he will never get forward on his journey. In home missionary work, as in all other kinds of employment, a man's influence extends just as far as his workers reach. A Boston pastor a long time ago was asked how it was that he had such influence in the life of the city when he spent so much of his time in his study and so little outside. His re-

ply was in effect: "I preach for one hour on Sunday and I have two hundred men who go out into the city and preach the message for six days."

When a missionary pastor sees a great city before him, in which he feels lost, and with but a small membership of twenty or thirty, and these people of ordinary ability and position, or when he looks out over the long stretch of country around him with only a little handful of people to begin with, he will feel the utter weakness of his position and realize his great limitations. But the testimony of hundreds of men is to the effect, that if even with the little handful of very ordinary folks, there can be some unifying thought, some common passion, some one great desire, the little group will exert an influence beyond any human expectation, for God will bless in many and unexpected ways heroic enthusiasm, sacrifice and determination.

One pastor who faced such a problem, who had a small building erected twenty years before for a temporary shelter for a mission Sunday School and never painted, with the door held shut with a stone and windows repaired with brown paper, and with a membership of thirty-two, including only three men, spent the first year of his ministry with the thirty-two. These people were hard working, simple-hearted folk, with little social position and unschooled in church work. But at the end of the year they were ready to go out and begin work in the large unchurched community about and brought in one hundred new members. And this they did the next year and the next, and they built themselves a new \$40,000 church, with denominational aid

of one-fourth the cost, and set up the work of religion in that community on an effective basis.

The foundation of the success was the first year, spent in unifying the little body of faithful souls. How they brought others is easily told. These people got something out of their worship, their inner lives were touched and religion was no longer simply a theory, but a life, a life of friendliness and hope and service.

This community was like most unchurched sections. The bulk of the people had known the church in their youth but had grown away from it and had lost the church-going habit. The hardest task, perhaps, was to get them to make the first break and come the first time. To help do this the little church made much of special days. The Fall Rally, Harvest Home, Thanksgiving, Christmas, New Year's, Ash Wednesday, Lent, Holy Week, Good Friday and Easter. When their indifference was overcome and the family had come to the church for a special day, it was generally easy to lead into occasional attendance, then frequent, and then regular attendance. Full membership in the church and active participation in its service of worship followed in natural order.

This method has been used by hundreds of ministers and no one who has really tried it has failed. I do not know of any other way to build a mission church or any other kind of church into an active, fruitful agency for enlisting men and women in service and worship. The Commission on Evangelism will gladly lend all possible aid by sending literature and giving special advice to any church, missionary or self-supporting, that desires such assistance.

Mt. Zion Church of Cleveland, Ohio, where Rev. Harold M. Kingsley, Director of work among Negroes in the North, is acting pastor, is enlisting the cooperation of some of the most forward-looking colored people of the city. The church is anxious to sell its present property and move to a fine stone edifice which is now a synagogue but is to be sold. To make this change would involve a cost of \$75,000, but it would put our colored work in Cleveland in a position to command increasing attention and support.





HIKERS OF THE ABSAROOKEE SCHOOL

## Vacation Bible Schools

**I**N commissioning college students for summer work the Home Missionary Society makes no unbending rules as to the nature of their activities, preferring that these young missionaries should adapt themselves to conditions as they find them. In the places mentioned below, the Daily Vacation Bible School offered an effective avenue of approach.

### An Interesting Summer with Montana Children

I found the children among whom I worked this summer eager to hear the stories of children of other lands and the stories of the Bible, and they worked diligently and faithfully memorizing the Lord's Prayer, the Twenty-third Psalm, the Beatitudes, and the Love Chapter in Corinthians. In fact, at the end of the first day of school at Whitebird, one of the youngsters said to me, "I thought we had to work in school, but this is all play." That's the way they felt because they

enjoyed it so much. They also entered just as heartily into the spirit of the games we played together.

On Saturdays, when it was not too hot, all joined happily in a hike and picnic lunch. One afternoon we climbed the rocky hills which surround Absarokee, finding shade from the heat of the sun in caves among the rocks. Another jolly day was spent along the Stillwater River.

Besides working with their minds, the children were eager to learn all kinds of craft work. They made miniature bookcases of the Bible, from which they readily learned the names and places of all the books of both the Old and New Testaments. By making posters of different countries, they learned the customs and habits of these, their foreign brothers and sisters. Little tots, only four years old, toddled to school to do their cutting, pasting, coloring and folding. The girls adorned themselves with wall paper and wax beads.



STOCKADE CHILDREN PLAYING "POLITENESS"

At Stockade, the stories of Isaac and Rebecca and of Joseph and his brethren were firmly fastened in their minds through dramatization. For the final presentation before their parents, they made girdles and head dresses to represent the people of those days.

Even though my last school closed only a week before the opening of the public schools, still the children were eager for more, and they want the same kind of a school next summer. They surely need it, for many of them have never seen a church, and Sunday School is only held occasionally during the summer months.

What you have given to help them is a lasting investment, for many of these children are learning through the Church Vacation School to join their lives with that group of volunteers who are on the Lord's side.

HAZEL D. ROBINSON.

#### From Mobridge, South Dakota

On the morning of June 19th I arrived in Mobridge and was met by the Rev. Nathaniel Hass, the mission-

ary in charge of the work here. He took me to my boarding house and later in the day he came to talk over with me the plans for the summer. I had not been told before leaving home exactly what work I should be called upon to do, except that it would be with young people. Mr. Hass told me that I was to take charge of a Daily Vacation Bible School for the month of July.

They have had a similar Bible School here for the last three years, but this year we cooperated with the Baptist minister and called our school the "Mobridge Community Vacation Bible School." We arranged with the superintendent of schools to have the use of the new high school building, and our classes were held in the splendid Assembly Hall, while the kindergarten children met downstairs in the cool gymnasium.

The enrollment this year was not so large as we had hoped to have with an interdenominational school, but we had forty-three children altogether, between the ages of four and fourteen. We planned originally to



divide them into four groups—beginners, primaries, juniors and intermediates, but there were so few of the primary and intermediate ages that we combined into two groups.

Our daily program consisted of an opening devotional service for the whole school, followed by the class work. The children marched into the assembly hall and sang the Doxology for an opening hymn. There was a Bible selection and they repeated the Twenty-third Psalm together before we said the Lord's Prayer. After that we sang again, ending with the salute to the flag and "America" or "The Star Spangled Banner."

We had daily Bible stories, taken from Mutch's Graded Series, and repeated until the class seemed to know them well. We had frequent reviews, and the results were satisfactory. The older children helped work out a play from the story of Ruth, which we gave on the last day of school. For memory work we learned the Books of the Old Testament, and each day we had some sort of handwork. I also told them Home Missionary stories published by the Baptist Society, brief accounts of work among the children in the cities.

The children were very regular in their attendance and their interest kept up well. One reason that we did not have more of them is that many families were away on vacations. Also times were hard and some people could not afford to send their children. We charged a fee of fifty cents to cover expenses. The Lutheran

Church had a Vacation School for its own children, which may also have kept away possible candidates from us.

My first experience in Mobridge was to attend the annual Sunday School picnic of the United Church, which took place June 22nd, the only intensely hot day we had. It was held down by the river and about two hundred children, besides many older people, came. Of course it was a great success, as children always enjoy picnics, and it was my first chance to become acquainted with the people here. Most of the families of this town of 3,500 depend upon the railroad for a living. The men are employed in all branches of its service, and their wives are mothers of large families, all quite young. There are very few old people in Mobridge, and the spirit of the place seems progressive and enthusiastic for civic improvement. Although not yet sixteen years old, they have their own light plant and are completing a new water system. All the secret orders have chapters here, and there are nine religious denominations, all very zealous. The United Church is one of the oldest and has the largest membership, about 200.

Coming to a locality which was so absolutely new to me and taking up new work has been a great experience for me. I hope another time I can accomplish more and better results in return for this wonderful opportunity for Christian service.

ELIZABETH MATTESON.

\* \* \*

## Lizzie's Soliloquy

By Miss L. Ford

MY real name is Ford, not "Lizzie." My master calls me by this familiar nick-name. He uses up all the inflection his voice will admit of when he pronounces my name. And he treats me as a member of his household. I came into his family May 23, 1920, but I don't know, to be

exact, just my right age. Sometimes I feel as though I am a part of all that is—a real Pantheist. At other times I feel that I have always been—a creature of successive re-incarnations—a practical Buddhist. I overheard a mechanic who claimed to know all about me say that there were

6,200 parts to me, counting all the screws and tacks in my wardrobe. And he claimed that the mineral parts about me were being fashioned before the advent of man upon this earth. Maybe so. Other parts belong to the vegetable kingdom; and I know my batteries are charged with a motive power whose secret Mother Nature divulged. Anyhow, here I am, provided by the Creator, fitly framed and joined together, one of the wonders of all time—and opportunely alighting on a generation when I can be of the greatest use to the largest number.

I am the property of the Congregational Home Missionary Society. That is, I am a slave without bonds. My vocation is the ministry. I have been regularly called and ordained. It came about in this way. There was a missionary in northwestern Oklahoma who tried to be ubiquitous in a territory large, willing and needy. His intentions were good but his means of transportation ancient and uncertain. Here's where I appeared. I had just arrived, f.o.b., from Detroit, in the town where this missionary lived, as an exhibit of the 1920 Model Touring Car, when my call to the ministry came. It was in the form of a draft from the Congregational Home Missionary Society. It was enough to buy me completely fitted out for my sacred task. I heard afterwards that a band of noble women in the East had subscribed the major portion of that draft. I am sure that they must have added their prayers and interest, for without these priceless accompaniments I could not have come safely through the perils that almost daily have challenged the stuff I am made of.

My new master seemed highly pleased with me. He acted almost foolish for a man of his years, patting me all over as if I were a Kentucky thoroughbred, and exclaiming, "Now I can multiply myself three times over! Now I can go and come in this wide field without having to borrow,

or beg others to take me." But though my master knew many things, he did not know how to handle me. I wondered if he ever would learn. He seemed stupidly wise. He would pore over the book of instructions and look me all over, then climb into me and expect me to go forward and backward without releasing my clutch. He was used to doing one thing at a time, and acted as if all he had to do was to take hold of the wheel and say "Get up, Dolly!" It never dawned on him that I was a creature subject to law and responded only when that law was complied with. Yes, this man of grace would fuss and perspire and get hopelessly tangled up in his mental and moral machinery the moment he turned on my ignition. Twice he made me push the end of his garage out when he put his foot on the wrong pedal. Another time he ran me into a telephone post. I passed the post the other day. It is still there. Posts stay where they are put. After such experiences my master would blush and stammer as he tried to explain to his friends how it happened. But the law in me was a school-master and now we understood one another. That was my part in the ministry of service.

Fortunately my master's daughter knew how to handle me right away. We fell in love with each other immediately. She spent the summer in that field, planting Sunday Schools in neighborhoods entirely destitute of religious services and Christian training. It was a wonderful experience for me. Somehow the idea had become almost universal that a Ford Car was born to slave only in the selfish interests of mankind; but that it might contribute to the efficiency of the church in her promotion of the Gospel in needy fields was not, perhaps, listed by the inventor as one of its possible achievements.

In this brief ministry I have had a glimpse into the varied, strenuous life of the average home missionary and his family: long trips to schoolhouses



in remote places to organize Sunday Schools, or for preaching services where the sparsely scattered populations seldom heard a sermon; visits to the sick and dying; scores of funerals when my master shared my vacant seats with the mourners, comforting them on the way to and fro as I did my part; trips with the maimed and sick to hospitals and doctors' offices; loaded down with merry children on Sunday School picnics; carrying hot dinners or soup to the homes of the poor during the "flu" epidemic; carrying folks to and from the church services at times; and, well, I can't begin to figure up how many roadside courtesies besides! What delightful trips, in all kinds of weather, over all sorts and conditions of roads, I have made with officials of the Home Missionary Society, the Church Building Society and the Sunday School Extension Society and other visitors. Then I am sure my master would have stayed at home from some of the State Conferences and Association meetings, if I had not been able to carry four persons at the cost of one.

I was led to take this survey of my services just the other day, when my master came out of the parsonage in a hurry and gave me a careful examination. Only a day or so before I had returned from a week's trip back to my first parish. It was about 320 miles—the round trip. I overheard him say, "You should never ask the Lord to make you of some service to someone this day, if you don't want him to do it." He went on to explain that in his grace at the breakfast table that morning he had used just those words and then the telephone had rung with this request on the wire: "Could you spare the time to take my husband to the hospital in your car, to have his leg dressed?" We had spent the whole morning on this errand and now my master had just left the dinner table when the 'phone had rung again: "Could you come and conduct the funeral of Comrade

———?" It was a call from that first parish and meant another 320-mile trip. So he was looking me over critically. I tried to assure him he could depend on me. We made the trip in fine form.

When we returned my master cleaned me up so that I looked like a new morning. Just as he was admiring my trim appearance a messenger boy brought this message, "——— died this A. M. Family wants you to conduct funeral." It meant a third trip of 320 miles and at first was not to be considered. But when my master thought it through, he came to me and said, "I must go, how about it, Lizzie?" I was so pleased that he had such confidence in my ability to repeat the journey that as plain as a Ford car, I said: "Let's go." We did—my master and "mother," as everyone calls her, because she is the directing genius of both the parsonage and my master, and came home again in safety, having made over a thousand miles in the three trips within two weeks. And two days afterward, we made another hundred miles to the funeral of our beloved State Treasurer of Benevolences.

But I was so ashamed on my last trip home from my first parish!—my right axle broke. During all my ministry it is my first breakdown. Fortunately no one was hurt, and a new axle repaired the damage. Though we have been dangerously near many kinds of possible harm, a merciful Providence has guarded us from personal injury.

So it may be that this survey may suggest to those who can afford it how they may be represented by a Ford Car on the missionary frontier. If you can't go, send your representative. My master takes great care of me. Though he drives me hard, he is almost cranky over keeping me in condition. I expect to live a number of years and die in the service.

One day a painter came along and my master said, "I want you to put

the letters 'C. H. M. S.' on Lizzie's right side, between the doors. I am going to make her a LIFE MEMBER." "What do them initials stand for, boss?" the painter asked. "Why," my master said, surprised as could be, "Don't you know?—The Congregational Home Missionary Society."

There's my commission. I can't begin to number the people who look at those letters, then at my master, and try to see the connection. I don't know one Ford in all our family, if cars could choose the people for whom they work, but would rather have my job than hers.



## Mission Work on the Mexican Border

*By Rev. O. A. Smith, Trinity Church, Nogales, Arizona*

NOGALES, Arizona, where Trinity Congregational Church is located, is on the international line running between the United States of America and the United States of Mexico. Immediately opposite is Nogales, Sonora. The combined population of these cities is about 19,000, and with only an imaginary line running between them in the center of International Street, their problems and interests are much the same.

Religiously the population is confessedly Catholic, with comparatively few Protestants divided among several churches. Trinity has been the mother church of nearly all of them, and so has filled a very important mission. Still the constant "swarming" has depleted its membership.

On account of the tremendous unemployment problem in both cities, Nogales, Arizona, asked the pastor of Trinity to form a Social Service Bureau and Associated Charities to make a united approach to the great problem. The task was complicated by the fact that many people from all over the world become stranded here. Under the old regime they were constantly soliciting from house to house and store to store. In this way, foreign missions were forced on to American soil and people. An old friend on visiting our work recently said: "It is the first time I ever saw home and foreign missions carried on under the same roof by the same man." Our work has to do with providing food, clothing, medicine, physicians, and nurses; and with rentals, trans-

portation, domestic problems, social, religious, labor, and economic conditions. All of these activities require points of contact with churches, schools, mercantile houses, hospitals, immigration and customs officials, railroads, state and national officials, both in Mexico and the United States.

A few incidents will suffice to illustrate the varied character and relative importance of such a work at the nation's door. A few days ago a mother came into the office with her ears bleeding and her body covered with bruises. In her hand she carried a small package in a handkerchief. Opening the package she produced the bones of her child who had died a year previous. Unwrapping her head she revealed cuts and bruises, which she said were inflicted by her husband who had persisted in digging up the child's body, and in trying to cut her ears off and break her bones. An appeal was taken to the officials in her country, with little result; later an arrangement was made with the immigration officials through the American consul's office, whereby refuge was given her on this side the line, where she is now being cared for by our society until she recovers and can become an American citizen.

Last week a man came into our office, somewhat emaciated, and addressing the secretary through the interpreter said: "I want some of your religion." We asked why he addressed us thus. He replied: "Last winter I was ill; so was my family. We were nearly starved to death as



well. Had it not been for your immediate response with food, shelter, clothing, physician and medicine, we would have died. You did not know us; we are aliens; but you saved us. It certainly could be nothing but your religion that would cause you to be so kind to strangers and foreigners. I want that spirit."

A World War veteran, an adopted citizen, with a beautiful wife and two lovely daughters, stopped in front of our office last February. His people were French, her people were Polish, but both had been Americanized. In 1914 when the war broke out his people insisted that he should return and fight for France; his wife was willing to let him go for both France and Poland's interest. She remained in their Massachusetts home and worked in the factory to make ends meet. At Verdun a German bullet plowed its way through his left lung and his work was done so far as war was concerned. He was sent to a hospital and after some months was discharged. Then his troubles began, for since he was an American the French officials said they could not send him home. Making his way to the seaboard, he tried to get on an American transport returning for more American troops, but was told that, since he was not in the A. E. F. they could not give him passage home. Finally friends in America paid his way back to Massachusetts. Here his family doctor told him he must go West or tuberculosis would finish what the German bullet had started. A small car was secured and the quest for health began.

Some weeks later found them where this story begins. The four standing before my desk made a pitiful picture. It was a true representation of the devastation of war. They had sold their jewelry (a woman's keepsakes, wedding ring, etc.), and all of their best clothing, to keep them along the way. The night before they had slept on the open desert and it was one of our coldest nights. They were

blue and shivering with cold and faint with hunger. They told their story, not asking for alms, but for work. They said, "We decided this morning that, if we could get no work today, this would be our last attempt; for we have asked all along the way and have been everywhere denied. In case you cannot give us work we plan to go out on the desert and end the suffering of our darling daughters and go with them. We are destitute of everything. We cannot hold out longer. We tried to do our part for the suffering world, both at home and abroad, now no one cares for us and our children." Their tears fell like rain as the thought of their scorned sacrifice swept across their hearts. We comforted them with words of appreciation and told them that though we had no work we would take care of them until they could rest, and then we would send them to friends. We did so. When they were ready to start, their hearts had been touched by the treatment they had received and each of them putting a hand into the hands of the secretary said, "Once we knew and loved God, but of late, because of the treatment we received, and what we saw in our old home church, our faith has been shattered, and we have drifted away from God, but now we know that he lives, and we promise you that we will serve him all our days." In the public office, with clasped hands we offered a little prayer of dedication, and with cheeks wet with tears of gratitude and conscious of the Saviour's love, they went on their way. Some weeks later we received word that all was well with them.

Dear reader, this story has been too long, but it is only a line compared to the unending stream of humanity that daily passes before your missionary's desk. Our time is taken from morning until near the midnight hour, and then we stop not because the task is done, but we must of necessity get some rest. Pray for us.

# The Appeal at West Tampa, Florida

By Rev. Carl H. Corwin, Pastor

A FEW days ago we West Tampa missionaries, Mr. and Mrs. Corwin, Mrs. Corwin and I, visited one of the West Tampa schools and saw the pupils march out at the noon hour, an imposing army. This school has six hundred and fifty pupils enrolled. With the full approval of the principal I gave a short gospel sermon to a group of the boys and girls as they were eating their lunches. Their attention and interest made the occasion inspiring. There are abundant opportunities for many such occasions here in West Tampa.

One Sunday morning not long ago before Sunday school time I was going to call on a member who was ill. On the way I saw a crowd of boys playing ball. I went to the house of the invalid who was expecting me, explained that I would return later, and went back to the ball ground. At first the boys did not

seem much interested in the gospel message. The ball game was first. I began to ask a few questions: "Are there any Italians here?" One boy spoke up immediately. I told him that he should go to the Italian Baptist church which was just across the street from the ball ground. Then I called for the Catholics and another boy spoke up. I tried to give him a word of good counsel. With their interest aroused by such questioning, more than twenty boys gathered around and listened to the message.

If approached at a favorable time many of the people here seem ready to drink in the truth which will make them free, strong Americans of the highest type.

Last night in about ten minutes without previous notice more than fifty, I estimate, perhaps seventy-five, gathered around the street corner and listened attentively to the singing and the repetition of the Scripture. But very few of them accepted our invitation to go with us to our church for an evangelistic service. We had only forty-two there after much calling and inviting the people.

There is a strong prejudice evidently in the minds of many of the Spanish-speaking people against the churches. In Tampa and West

Tampa there are many thousands of Cubans and Spaniards, but there are only a few churches for them and as a rule these churches have small congregations. Only a small proportion of the boys and girls go to any Sunday School; probably not fifteen per cent of



REV. AND MRS. CARL H. CORWIN

all our Spanish speaking boys and girls and young people are in a Bible School and probably not five per cent of the adults are in any evangelical church. Judging by the size and appearance of the Roman Catholic church, it has no great hold on the people. In our work we missionaries do not feel that it is wise to denounce the Romish church as such, but we aim to give the positive truth that will best destroy error.

We also feel ourselves greatly hampered in our work in West Tampa by the unspeakably vile moral conditions. Until recently gambling houses and houses of ill-fame have been flourishing openly. Not long ago a delegation of leading citizens



of Tampa and West Tampa went to Tallahassee to present evidence of law-breaking which went on with the consent of officials who have been appointed to enforce the laws. We are sorry to hear their report that there was very little interest shown in their complaints and little desire to help us make moral conditions better.

We are also hampered by lack of suitable buildings and equipment. The gymnasium building which is used for social purposes and as a place of worship is very unattractive. The Latin peoples love the beautiful and a good church building would be a great help in drawing and holding larger congregations.

The public schools here do not give adequate provision for the boys and girls and our mission school has exerted a powerful influence for good. With the closing of the mis-

sion school last year there was a great falling off in interest. A restoration of some classes, especially a good kindergarten, would be a wonderful help. But we are working on with the rough equipment at our disposal. We make many calls in the early evening when the men and women and children are all likely to be at home. It is pathetic to find so many large families without a Bible and it is a privilege to distribute at least portions of the Bible hoping to create a thirst for the whole Bible. The long strike of last year leaves many of the cigar makers in distressing poverty. Wages are low, and with business generally dull, many are still out of work. The pastor and his wife or the pastor

alone may expect a warm welcome when calling in the homes. A short Bible reading and a prayer for a blessing in the home are greatly appreciated. Last night as I was about to begin prayer in a home the mother started to send out one of the little children just coming in. I said, "Let the children come in." The little one came in and knelt down by a chair imitating me, and before the prayer was over several children were gathered to listen.

At another noon hour recently I visited another of the West Tampa public schools. The principal gave me permission to speak in her room

and afterwards to the pupils while taking their noon recess on the school grounds. Those girls and boys fairly shouted their enthusiasm as they gave thanks for the Bible promises in both Eng-



A GROUP OF WEST TAMPA BOYS

lish and Spanish, and a number raised their hands, after I had urged them to consider well what they were doing, to declare their faith in Christ Jesus and purpose to trust him for strength to speak the truth for him and be faithful to him unto death.

We missionaries feel justified in our pride that the blood of the Pilgrim Fathers flows in our veins. But we are glad to remember that these bright, warm-hearted people also have the Pilgrim spirit. Some years ago while in Porto Rico I read a Spanish history of Spain that greatly increased my sympathy and respect for the Spanish people and their descendants. I read of the bitter struggle continuing for generations be-

between the Christians of Spain and the Mohammedan Moors of Africa. The Moors persistently fought to take and keep possession of Spain and crush the Christian religion. The brave Spaniards fought for their country and the Christian faith. In that long life-and-death struggle the cross triumphed over the crescent. We should honor the Cuban people, too, for their patient struggles for liberty as we honor our fathers of the Revolutionary days of 1776. There

is a mighty appeal in the bright, eager faces of these young Cubans and Spaniards, future rulers with us of this "land of the free and home of the brave." Pray that God may give grace to us missionaries to bind their passionate hatred of injustice and oppression and love of liberty to yet higher love, the highest passion of the Holy Spirit, unswerving loyalty to our Lord Jesus Christ who said, "If the Son shall make you free, ye shall be free indeed."



## A WEEK AT HOME WITH A PASTOR-SUPERINTENDENT

MONDAY morning and no let up. Sunday he had preached twice, taught a Sunday school class and addressed the Christian Endeavor Society. There could be no Monday rest day—the preacher's Sabbath—because of the accumulation of mail from Friday, Saturday and Monday morning. Four hours were spent upon it, then came a telephone call to see a dying woman twenty-six miles distant. The typewriter click stops, a phone call is made to the high school where he must be excused from his regular Monday night talk to the Hi. Y. club. Then the auto ride to the sick woman fifty-two miles there and back. It is bedtime when he reaches home. Tuesday morning there must be attention to the mail, and choice must be made of topics for the coming Sunday's sermons for publication in the county papers. Tuesday afternoon he is called many miles out in the country to bury a country boy who in the distant city was induced to drive a stolen car and in doing so was shot. Wednesday a drive of sixty-four miles must be taken to bury an old

lady whose church is not represented in the county but who "leaned to" the Congregational Church. After the long ride he must eat a hurried lunch, change his clothing, and drive to a neighboring town to deliver the commencement address for the graduating class of the high school. Thursday morning the mail for the state work has again accumulated and must be attended to. In the afternoon he has to prepare an address to deliver that evening at the Rotary Club which is entertaining the Public School Superintendents' Club of the northern part of the state. Friday morning brings the task of preparing two sermons for the coming Sunday. He cannot turn over the barrel of sermons for he has preached for nearly eighteen years in the same pulpit and "Repeaters" don't go. In the afternoon he must call on some of the city's sick. Saturday, three hours at his desk, then before noon he must drive to a distant church in the county to "preach a funeral" and bury an oldtime pioneer. And Sunday's here again.

—J. H.

The annual "Midwinter Meeting" will be held at the Chicago Beach Hotel, Chicago, January 21st to 24th, and in connection therewith, as usual, a conference of our missionary Superintendents and Secretaries. The meeting will be preceded and followed by gatherings under the auspices of the Education Society and the Commission on Missions. This yearly "get together" means much for the success of our denominational program.



# THE C. H. M. S. TREASURY

CHARLES H. BAKER, *Treasurer*

## MONTHLY COMPARATIVE STATEMENT

September, 1922	This Year	Last Year	Increase	Decrease
Contributions.....	\$6,069.62	\$10,172.58	.....	\$4,102.96
From State Societies.....	2,269.45	3,489.08	.....	1,219.63
Total.....	8,339.07	13,661.66	.....	5,322.59
Paid State Societies.....	1,509.74	6,021.37	.....	4,511.63
Net Available for National Work.....	6,829.33	7,640.29	.....	810.96
Legacies and Matured Conditional Gifts.....	\$7,040.80	\$1,700.00	\$5,340.80	.....

SIX MONTHS FROM APRIL FIRST	This Year	Last Year	Increase	Decrease
Contributions.....	\$64,599.38	\$82,296.61	.....	\$17,697.23
From State Societies.....	19,997.19	19,902.98	94.21	.....
Total.....	84,596.57	102,199.59	.....	17,603.02
Paid State Societies.....	18,540.85	39,823.39	.....	21,282.54
Net Available for National Work.....	66,055.72	62,376.20	3,679.52	.....
Legacies and Matured Conditional Gifts.....	\$76,605.14	\$44,702.75	\$31,902.39	.....

## THE YEAR HALF GONE

**O**CTOBER 1st we came to the half-year mark in our year's work. Net receipts for the first six months were \$170,785. Included in this was \$16,605 not available for current use because it had to go into the Legacy Equalization Fund. This leaves but \$154,180 with which to meet expenses of \$199,250. In other words, for the first half of the year expenses have exceeded available income by \$45,070. Should this go on for the next six months, the Society would come to the end of its fiscal year with a debt of over \$90,000, plus more than \$42,000 which was carried over as deficit from the two preceding years, or \$132,000 all told.

Our hope lies in the fact that we believe many churches which have not yet sent in their contributions will do so before the end of the year. It is urged that local benevolence treasurers do two things: first, remit at once all possible funds; second, place before the churches on "Inventory Sunday," October 29th-November 12th, a statement of the amount of unpaid benevolent subscriptions for the current year.

The comparative statement above shows that contributions from living donors were somewhat less in September, 1922, than in September, 1921. For the full half year they were about \$3,600 better, or an average of only \$600 a month. They need to go much higher. May we not look for immediate remittances from all whose giving is in arrears?

—E. M. H.

The Congregational Home Missionary Society has three main sources of income. Legacies furnish approximately thirty-one per cent. Income from investments amounts to fourteen per cent. Contributions from churches, societies and individuals afford substantially fifty-five per cent. For all but eighteen states the treasurer of The Congregational Home Missionary Society receives and expends these contributions. In those eighteen states, affiliated organizations administer home missionary work in co-operation with The Congregational Home Missionary Society. Each of these organizations forwards a percentage of its undesignated receipts to the national treasury. To each of these the national treasury forwards a percentage of undesignated contributions from each state respectively. The percentages to The Congregational Home Missionary Society in the various states are as follows:

California (North), 12½; California (South), 5; Connecticut, 50; Illinois, 25; Iowa, 25; Kansas, 5; Maine, 5; Massachusetts, 33½; Michigan, 15; Minnesota, 5; Missouri, 5; Nebraska, 7½; New Hampshire, 50; New York, 10; Ohio, 13; Rhode Island, 20; Vermont, 25; Washington, 3; Wisconsin, 10.

# THE CONGREGATIONAL CHURCH BUILDING SOCIETY

Hollis, New Hampshire, on September 3 rededicated its historic church edifice, erected in 1804, after extensive improvements and repairs.

\* \* \*

Wayland, Massachusetts, has recently lost its Colonial meeting house erected in 1835. A disastrous fire swept it away, and the loss is estimated at \$25,000.

\* \* \*

Wayzata, Minnesota, dedicated its fine, new pipe organ on July 30. Its cost (\$4,000) was largely provided by the generous gifts of four members of the summer congregation.

\* \* \*

Portland, Oregon, Pilgrim church is building a new parsonage for its pastor. The people themselves are doing much of the work under the direction of the head-carpenter.

\* \* \*

Manchester, Vermont, on July 30, held a service for the rededication of its church building, which is thoroughly repaired and it is equipped for social service by the addition of new rooms.

\* \* \*

Our church at Miami Beach, Florida, has added to its parsonage a porch ten feet wide and forty feet long. This has contributed much to the comfort of the pastor and his family during the hot summer.

\* \* \*

San Diego, California, First, has made an addition to its auditorium at a cost of \$5,000 in order to provide for its growing congregation for which its quarters were inadequate. It completed a fine parish house two years ago.

\* \* \*

Roxbury, Massachusetts, Eliot Church has recently installed in its renovated and redecorated house of worship a fine four-manual pipe organ, with echo organ and chimes. This, with the other improvements, has meant a cost of about \$15,000.

\* \* \*

Jefferson, Ohio, First Church reopened its renovated and improved house of worship on September 10. During the summer while the repairs were being made the Sunday services were held on the church lawn in good weather, and in the town hall in stormy weather.

\* \* \*

The Glendale church in Miller, South Dakota, whose house of worship was wrecked by a wind-storm a year ago, dedicated on August 6 the new building which takes its place. Much of the material used was taken from the ruins of the structure which was blown down.



## Just a Hundred Years Ago

WHEN a man rounds out a century of life we celebrate the anniversary with joyful enthusiasm. When a Colonial meetinghouse on the banks of the beautiful Saco river fills up the full measure of a hundred years it deserves a like commemoration.

That is why the people in Buxton, Maine, on August thirteenth packed to the doors the time-honored building erected in 1822 which has completed a century since its dedication. It has been the loved resort of hundreds, and from it have gone streams of influence to bless and better hundreds more.

This was not the first church building in the town. More than a hundred and eighty years ago (1738) the first settlers appointed a committee to clear the ground and erect a house in which the community could worship God. It took four years to carry out the plan, but in 1742, one hundred and eighty years ago, a substantial log church was completed on a site about a mile from the present location. There were then only fifteen or twenty men in the settlement. This appears to have been a "Community Church," for the religious organization was not completed till 1763.

About that time the log church gave way to a new frame church which was not fully completed till 1766. The people must have stood loyally by the minister

in those days, for the Rev. Paul Coffin, who was the leader in building that second church, ten years before the Revolutionary War, remained as pastor for sixty years, dying the year before the present church edifice was completed. They believed in long pastorates then, for later the Rev. David Thurston was the beloved pastor of this people for forty-four years, two ministers having served for a hundred and four years.

It was a gala day in Buxton a hundred years ago when the men of the community with pikes and poles gathered for the "raising" of the frame of this third church. It went up with many a shout, and the great beams were solidly fastened together with wooden spikes as was the cus-



BUXTON, ME., CONGREGATIONAL CHURCH, ERECTED 1822

om then. It still stands firm and unshaken. It was dedicated in 1822, and on a beautiful summer day this year, after repairs costing \$600 had been completed, the Rev. Charles F. Sargent, just closing the eighth year of his second pastorate there, preached the centennial sermon. The crowded auditorium bore witness to the warm affection of Buxton people for this old "Tory Hill Meeting House" as it used to be called.

Strange to say, the account of building the first log church makes no mention of women as connected with the enterprise. That was before they had come to their own in public affairs. But in these later days when we see a woman in the British Parliament, and a woman appointed to the United States Senate, and women thronging the voting booths on election day we are not surprised to find women playing a leading part in the work of the ancient church. The Dorcas Society celebrated its twenty-fifth anniversary in connection with the centennial of the building. Mrs. Kate Douglas Wiggin, who made this sanctuary the scene of her story, *The Old Peabody Pew*, presided at the organ while her hymn of Friendship, written for the Society in 1910, was sung by the people. Her sister, Miss Nora A. Smith, also furnished the Centennial hymn for this celebration. This Dorcas Society has the care of the property, and the energy and ingenuity of the "wise-hearted women" of the church provide for the upkeep and repairs. So while the "Men's Get Together Club" and the "Lone Pine Girls' Club" are rendering fine service, the famous Dorcas Society is especially honored for its splendid leadership in the work.

One would like to have sat in "the old Peabody pew" on rededication day, and to have joined in the "hymn of Friendship," and listened to the account of a century of Christian service in that ancient sanctuary. What a story the old house could tell

of the life of the town which it has watched over from its height for five score years; of the faithful and stalwart men and the noble and beautiful women that have thronged its courts; of the hearts that thrilled with love and the life-partnerships that followed; of the happy voices of children singing "Hosanna" in the temple; of the lives that were kindled here by the ideals of the gospel and consecrated to heroic service; of doubt that was turned to faith, and fear that was changed to hope, and sorrow that was transformed to glad expectancy by the message of this pulpit! Could all the people that have sat in its pews and shared its blessing but march in procession before us, that would be an army of witnesses to testify to the potent influence for good of this old meeting house upon the whole town, and to the streams of blessings that have flowed from it to bless and make better the world in many ways.

It is said that when the steeple was completed, on the day that the golden ball that adorned its top was placed in position, James Pennell, to show his daring, climbed up and stood on top of it, to the shuddering delight of many witnesses. They are still climbing there, though not in the same way. The church is helping the people to rise to new heights of knowledge, of better life, of larger service to humanity.

The pastor reports that they have been "doing quite a little community work along the line of helpfulness to the entire people of the town. Thus all are made to realize that the church in a community ministers to a larger parish than just its own membership, and that it has in its possibilities for leadership along social and civic lines that are worth while." Though situated a mile away the people of the village make a large part of the audience in the old meeting house, either walking or riding to it. May its work continue to prosper for another century.



# The Sunbeam Church and Others

WAS there ever a better name for a church than the "Sunbeam Church"? Out in the Dakotas the prairies are flooded with sunlight which brings from the soil the waving fields of grain that gladden the eye at harvest time. But there are dark days as well as bright out there, and night broods over the great plains one-half the time. There is another kind of darkness that needs to be dispelled, the darkness of ignorance and sin, of sorrow and fear, and only the Light of life can drive it away. The gospel gives us that Light. The Christian church is a lighthouse from which the ideals and principles of the great Master of life shine forth to bless the world and win harvests of noble character. The Sunbeam Church is well named, for it is a lightgiver. Standing among the great farms the fathers and mothers and children flock to it, bringing their life problems, and they go away with hearts and minds illumined. The shadowed hearts are made radiant and the lives that have been darkened by doubt and difficulty are helped as the sunbeams of truth and

love shine into them. Such a church has a wonderful ministry and blessing to its community and to the world. Every church ought to be a Sunbeam Church.

Another beacon light in the same state is found in the New Friederfeld Church at Alpena, where the liberty loving Russian-Germans are maintaining the faith and polity of the Pilgrim Fathers. Originally from Germany, the fathers moved to Russia nearly two centuries ago in search of larger freedom and better opportunity. There they made a longer pilgrimage across the sea and are making their home in

South Dakota. Deeply religious they make their light shine over a wide area. This church, seven miles from the village of Alpena, is yoked with a similar German church in town and the two are like twin light-

houses that mark the entrance to a harbor.

Another church of the Simon-Puritan Americans is at Houghton in this great farming and stock raising

country. Here we helped to build a little church and parsonage some years ago, but the children mul-



SUNBEAM CHURCH, SOUTH DAKOTA



CONGREGATIONAL CHURCH AND PARSONAGE, HOUGHTON, S. D.



NEW FRIEDENSFELD CHURCH, ALPENA,  
S. D.

multiplied so fast that they outgrew the little building and the people were forced to erect a larger and more commodious structure to provide for the swarming young life of the place. They moved the old church to one side, and left it for the good women as a place for their activities. This group of buildings is a rural center of large usefulness, and sends sunshine into a large number of homes.

These beacons of blessings are not limited to a single state. In the fifteen states of our Interior district there are more than three thousand of them in our Congregational fellowship. One of them is in Jenison, Michigan, a village in the center of another great farming industry. The people are Americans and Hollanders, half and half. The place is not

far from Grand Rapids. That the people appreciate the value of the services of this church is shown by the fact that on a bleak and bitter winter Sunday a hundred and twenty gathered within its walls to worship God, some of whom had come eight or nine miles for the privilege. The membership is not large but they remember every one of our denominational benevolent causes in their offerings, and their cozy house of worship, valued at \$4,000, is equipped for modern social and educational work. It belongs in the list of Sunbeam churches.

The record of usefulness which such country churches have given is amazing. They have kept men face to face with God. They have exalted the ideals of Christ. They have developed and trained conscience. They have safeguarded the country from the inroads of vice and crime. They have sent forth preachers and missionaries and teachers and Christian workers by hundreds to better and bless the world. They are a mighty force in helping to advance the Kingdom of God. Never were they more needed than now. Ours is a dark and troubled world just now, with many perplexing problems to solve. The light of a Sunbeam church will help it.



JENISON, MICH., CONGREGATIONAL CHURCH



# The Children's Church Home

IT is not true that the church is a place for grown-ups only. It belongs to the entire community and is the place for everybody. It belongs to the children as well as their parents, and if rightly administered



POMPEY'S PILLAR, MONTANA, CONGREGATIONAL CHURCH

it will become dear to them as their religious home. The roof under which they were born and where they share the daily life of the family will always be peculiarly precious. But the house of the heavenly Father may become equally dear, and as the home of the larger family which is

the whole community it has a special character-making importance.

Childlife is of much greater interest to the churches now than in former days. A sermon to the children is a regular feature of the morning service in many churches. A vested choir of children is an important feature of the musical service in others. The Sunday School has developed from a half-hour session sandwiched between the morning and afternoon preaching service, into an institution for religious education on modern pedagogical principles, with separate departments and graded classes. The church is made a center for social and recreational life for children and young people. The Boy Scouts and Camp Fire Girls and Knights of King Arthur are under the care of the church as part of its program for helping the young people. From the kindergarten the little ones rise step by step up the ladder of Christian training in this church home.

Not all the older churches have modernized their methods or sought to make the church building an attractive home for young as well as old. It costs something to do this in time and money and effort. But it is



JUDITH GAP SUNDAY SCHOOL, MONTANA

often one of the characteristic features of new churches in a new country. Children and youth are an important part of a frontier community, and the farsighted builders of society try to mould the young life so that the future may be strong and safe. The group of children at Judith Gap, Montana, hints the splendid possibilities lodged in these young people, and a vigorous effort is made in that church to make its recently constructed building an attractive home for them. Here they may not only worship, but laugh and play and study and grow into physical as well as spiritual strength.

So also in the young Congregational Church in Pompey's Pillar, Montana, organized only last year, where Miss Louise Herrick has been the enterprising pastor, there is special thought for the children. The fifty families living there are making this a community church. They bought a schoolhouse which had been recently erected, and added a larger building across the end, providing folding doors so that the two rooms can be thrown together. The room used as a chapel seats eighty persons, and when the doors are opened they have a community service room capable of seating two hundred and fifty. They have movable screens so that

Sunday School classes can have separate compartments. A good kitchen and other rooms provide for social gatherings. They have not forgotten that young people need recreation, so they have provided for a varied program including dramatics and gymnastic games. In asking the people for funds to complete the Community Church their appeal was, "for the children's sake let us arise and build."

The same thing is true in Brantford, North Dakota, where in a little hamlet, the center of two hundred and fifty people within three miles, we helped to complete a modest church ten years ago. There were no other churches within twelve miles. Not only were the older people eager for a place of worship, they realized that the children and youth of their

families needed a church home. The work has prospered and the Sunday School has increased fifty per cent within the decade. It is a great thing to work for the children that they may grow up to be loyal and heroic citizens and may add to the welfare of the world. We have an army of nearly eight hundred thousand of them in our Congregational Sunday Schools, and we must make the church their dearly loved home.



BRANTFORD, N. D., CONGREGATIONAL CHURCH



## IN THE HOOSIER STATE

INDIANA is famous for many things. Its nearly three million people located at the heart of the Republic are a potent factor in our national life. Politically it is often a pivotal state. It has furnished a

President and a Vice-President to the country, and has good material for another supply. With such writers as Lew Wallace, Booth Tarkington and others, it may well claim to be a literary center.





PLYMOUTH CHURCH AND PARSONAGE, TERRE HAUTE, INDIANA

Its Congregational Churches are not as numerous as in some other states of the Middle West, but some of them are remarkably fine in quality. Terre Haute, a busy city of seventy-five thousand, has three of these. Our First Church has had a notable history of nearly ninety years, having been organized in 1834. More than half a century ago it had for one of its pastors Lyman Abbott, a young preacher of that day. Today it has another young preacher as its leader, Rev. John W. Herring, son of the late Secretary of the National Council.

Thirty years ago Plymouth Church, of which Rev. Henry Russell Jay is pastor, was organized a mile east of the mother church in a rapidly developing new section of the city. The Wabash River limits expansion of the city on the west, so that the growth

has been eastward. There is such a multitude of homes in that part of the town that this young church is now near the center of population.

For a quarter of a century the church occupied a frame building, which was sufficient for its early life, adjoining which stood the parsonage. But the old edifice has become entirely inadequate, as the swarming crowds of children overflowed it. A new house of worship became necessary.

Now they have this large, fine equipment, a fine brick edifice, with auditorium and parlors on the first floor, and in the basement rooms for Sunday School, social and recreational needs. They are making it hum with their varied activities. The entire plant has a value of \$56,000. This society was able to help secure it by its grant and loan and parson-

# THE CONGREGATIONAL EDUCATION SOCIETY

## New Developments in Missionary Education

ABOUT one-third of our Congregational schools have been using the missionary education chart during the past two years. About twice as many schools ought to use it.

A new form of chart and some changes in the plan will be ready for the fall of 1923. Meanwhile a few suggestions as to the use of the plan during 1922-23 will be helpful.

### Alternative Plans for 1923

Three plans are suggested to meet different needs. The program material, which is the real heart of the whole, will be the same in all three.

Plan A. Get a new chart and use according to instructions in the booklet, "Missionary Education in the Church School." This will naturally be the procedure of schools that have never used the plan before.

Plan B. Schools that have used the present chart for *one year* may secure star shaped seals and strips of different color from those of the first year and use these over those already attached. This plan was followed by most of the schools this year that had used the chart in 1921. It worked well and gave added interest because its record was a comparison with that of the preceding year.

Schools that have used the chart for two years may either adopt Plan A and begin anew with a fresh chart or may adopt the third alternative.

Plan C. Enroll for the plan and use the programs each month either without the chart, or better still, make chart or posters of your own. This plan will develop more interest than either of the others as people are usually more interested in something they do for themselves.

### Chart and Poster Hints

1. The National Council pamphlet, "A Panorama of the World-Wide Work of the Congregational Churches," and the leaflet, "The A. B. C. of Congregational Organization," both have a cut of a chart which suggests one easily made for any school as follows:

In the center of a large sheet of paper or cardboard paste a picture of your own church. Draw lines radiating out from this, each terminating in a small circle. Draw as many lines as there are boards or organizations to which you give and through which you work. These represent the arms and hands which your church reaches out to the community, the nation, and the world.

Mark each line with the initials of one of the boards or organizations, as you come to it in the course of your year's program. Around the circle at the end paste pictures or letter inscriptions representing the amount of money, or kind of gift, or the work for which you are giving.

This brief description suggests the varied possibilities of such a chart. It gives opportunity for much originality. It will be individual and different and can be made to represent the whole missionary and benevolent enterprise of your school in a most interesting and impressive manner.

2. Prepare a series of posters, each one representing the work of one of the boards or other cause for which gifts are made or service rendered. Such a series, prepared upon sheets of cardboard of uniform size, and hung upon the walls of the room as completed will attract attention and be a distinct factor in increasing knowl-



edge and interest. This plan offers fine opportunities for cooperative work and the more different people you can enlist the better.

The folder "Posters and Projects" issued by the foreign boards as part of the material sent to schools enrolled this year will give valuable suggestions on making good posters. The Department of Missionary Education will also gladly help to secure material for any school desiring to carry out these suggestions.

But—please don't ask us to furnish you with either chart or poster ready-made. We can not do it if we would and wouldn't if we could, for to do so would defeat the main purpose, that of teaching the facts in an interesting manner through self-expressive activities.

#### New Programs for Young People

The Department of Missionary Education, in cooperation with all the Boards, has been outlining two programs designed to furnish young people's groups with definite, comprehensive, well-balanced activities in study and service.

There are two programs: *The World Friendship Program*, designed for young people of high school and 'teen ages; and *The Christian Conquest Program*, for young folks of from eighteen to twenty-four years of age.

They are purposely named "Programs," not Guild, nor League, nor any similar word which might suggest another organization. That is exactly what we wish to avoid. We have organizations enough already. The idea is to suggest a program flexible enough to be used in any church, Christian Endeavor Society, organized department or class, scout troop, camp fire, or similar group, and which may give to the leaders of such added richness of content and definiteness of aim in their work.

Each program centers about three main factors which are essential to any comprehensive schedule of religious training: *Knowledge, Prayer,*

and *Service*. Under each of the definite suggestions are given courses of study, good books to read, methods of work, and objects for personal service or giving.

A brief outline of what is included under these three heads is as follows:

I. *Knowledge*—1. Bible Study—References to some of the best courses available. 2. Mission Study (selects references to the best current home and foreign study texts). 3. Congregational History and Work (book that will acquaint our young people with the history of our denomination).

II. *Prayer*—References to the best books on prayer and the culture of the devotional life with definite suggestions as to how this may best be accomplished.

III. *Service*—This includes both individual and group service, work to be done and gifts of money. Under these sub-heads definite suggestions are given of things that may be made or given and objects to which our boards desire to have the young people give this year.

#### How to Enroll

Any organization may become affiliated with the Program for its department by writing a letter to the Department of Missionary Education, 10 Beacon Street, Boston, Massachusetts, giving the following information: (1) Name of organization; (2) Church with which it is connected; (3) Statement to the effect that the organization has, by official action, adopted the three-fold program and agreed to carry it out; (4) Name and address of president; (5) Name and address of person especially responsible for this program and to whom literature and information should be sent.

This does not necessitate any change of name on the part of the organization or the abandonment of its whole previous plan of work. Quite the contrary. So far as existing officers or organization are adequate they should be used. The affiliation of the organization with the program may

be indicated by appending to the present name the initials of the program adopted: W. F. P., or C. C. P., as the case may be.

Requirements for affiliation with the W. F. P. are:

1. Persistent effort to enlist every member of the organization in some form of definite Bible study, either as a member of the Church School, or in classes conducted by the organization itself. The former is preferable.

2. Provision for at least one mission study course of not less than six sessions during the year. If possible there should be two courses, one home and one foreign.

3. Definite provision for cultivating the devotional and prayer life of the group and of its members individually.

4. Effort to enlist all members in the support of their church and of its missionary and community work, both through the giving of money and through projects of service planned and carried out by the organization.

The program and requirements for the Christian Conquest Program are much the same. The program differs in that social service receives stronger emphasis and the courses, texts, and methods suggested are adapted to the interests and abilities of the older group. The requirements are the same except that the minimum for the C. C. P. calls for two mission study courses of at least six lessons each during the year.

The printed announcements and suggestions and help for carrying out

these programs may be secured from the Department of Missionary Education of the Congregational Education Society, or from the young people's secretaries of the mission boards, or the Woman's Home Missionary Federation, 289 Fourth Avenue, New York.

The district secretaries of the Education Society will also be supplied with announcements for distribution and will be glad to help in their use.

#### New Cradle Roll Material

It is better not to say much about new material unless it is very definitely in sight, but we want help in securing this. We need a new type of material for use in the Cradle Roll departments of church schools, by means of which we can carry into the homes of every little child information regarding conditions of child life and parenthood in different parts of the world, in this country and abroad. The two-fold aim is to create an atmosphere of missionary interest in which our own little ones may grow up, and to appeal to those whose children have so much in behalf of those who have so little.

We want material of two kinds: (1) pictures which illustrate the conditions described above and which tell a story in an appealing fashion; (2) brief sketches descriptive of such pictures which may be put into the form of short letters to parents. If you have such or can refer us to sources from which such material can be secured, please do so. Department of Missionary Education, 14 Beacon Street, Boston, Massachusetts.

### COMPARATIVE STATEMENT

RECEIPTS FOR SEPTEMBER 1922		Churches and Individuals	W.H.M.U.	Legacies	TOTALS
	This year .....	\$5,193.00	\$109.00	\$125.00	\$5,427.00
	Last year .....	6,498.00	577.00	283.00	7,338.00
	Increase .....				
	Decrease .....	\$1,305.00	\$468.00	\$138.00	\$1,911.00



# THE CONGREGATIONAL FOUNDATION FOR EDUCATION

## A Confession of Educational Faith

**WE BELIEVE** that the cause of Christian Education was never more vital for the creation of a Christian world than it is today.

**WE BELIEVE** that the Christian Church is still responsible for stimulating and furnishing the best education, with the best possible equipment, through the best trained Christian teachers, for all young people who need or desire it.

**WE BELIEVE** the Church ought to encourage and help all institutions which will furnish a free and friendly atmosphere for the development of Christian character, in men and women devoted to every form of service.

**WE BELIEVE** that there is ample need in our modern educational system for the Christian Academy, for the small Christian College when adequately equipped to serve its constituency, and for the large Christian College of university proportions.

**WE BELIEVE** that their location, encouragement and maintenance must take account of: Economy in administration; the population to be served; modern facilities for travel; reasonable standards for equipment and for quality of teaching; the existence, contiguity and character of other institutions, and the duty of the church to meet the *whole* need of the new social order.

**WE BELIEVE** the historic service and experience of our Congregational churches for the cause of education in our American democracy increase

their capacity for meeting the opportunity of the future.

**WE BELIEVE** that men and women of large means can find a marvelous productive outlet for service through gifts to the cause of Christian education and likewise that myriads who material gifts may be small should not neglect this channel for service.

**WE BELIEVE** the members of our Congregational churches are faced with the call, in their generation, to match the loyalty, vision and sacrifice of those who founded colleges amid pioneer difficulties and conditions, that these institutions shall not lack support for meeting the greatly increased demands and opportunities of the more complex situation of the new day; and also in order that liberty of learning, religion and trained leadership shall be everywhere extended and maintained in the earth.

**WE BELIEVE** that The Congregational Foundation for Education represents the organized purpose of our churches to meet their responsibilities and that it will be furnished the funds and the friendly cooperation which its gigantic task involves.

Signed: Ernest Bourner Allen, Lucius O. Baird, John N. Bennett, James A. Blaisdell, Dan F. Bradley, H. Stiles Bradley, Charles R. Brown, Marion L. Burton, Donald J. Coville, George F. Kennigott, Henry Churchill King, Ashley Day Leavitt, John R. Montgomery, T. W. Nason, G. W. Nash, Albert J. Nasor, Edw. C. Streeter, Arthur J. Sullen

\* \* \*

## COLLEGE CLUB DAY

**DEAR PASTOR:** Through you, I am hoping to secure the active interest and cooperation of your

people in the COLLEGE CLUB movement.

It is generally conceded by those who assume to speak for Congregational

tionalists that the Church and its institutions should be brought into closer and more sympathetic touch. Never has our country realized more keenly than now the value of its Christian institutions. Yet many of the schools are struggling for life and must be given generous and immediate support if they are to survive.

Through the COLLEGE CLUB the individual burden will be extremely light. Various forms of entertainment may be employed for raising the minimum contribution proposed, and the Foundation is ready to furnish programs and helps.

Every church should cooperate. No church should hold back or be indifferent. If, for any reason, the church does not wish to form a new organization, it may be able to handle

the COLLEGE CLUB idea through one of its established agencies.

It will pay you to study "*The Congregationalist*" for October 5. This is a special Foundation Number and outlines many features of our work. "The Confession of Educational Faith," to be found in this number, should be echoed by all Congregationalists as they rally to the support of their institutions.

"A COLLEGE CLUB in Every Church," is the slogan. Half as many dollars for Christian education as there are members of the church, is the financial goal.

The National Council and its officers are behind this movement, and you will be supplementing their efforts by giving it your cordial and determined support. G. W. NASH

\* \* \*

## OUTLINE OF COLLEGE CLUB ACTIVITIES

October, 1922, to June 1923.

1st Meeting—The Congregational Church as a Pioneer in Education.

### *Suggested Topics*

"Founding of Harvard."

"Webster's Plea for Dartmouth."

"Haystack Prayer Meeting."

"Mark Hopkins and a Boy on a Log."

"Marcus Whitman's Trip."

"D. K. Pearson's Stage Ride Through Beloit."

"Oberlin and the Slave Traffic."

"Lincoln-Douglas Debate at Knox College."

"College Men in the World War."

2nd Meeting—Know Your Own Colleges.

3rd Meeting—What Our Colleges Stand For.

4th Meeting—The Educational Situation Today.

5th Meeting—The Product of the College.

### *Suggested Topics*

"Religious Leadership."

"Recruiting for the Ministry."

"Statesmen and Public Leaders."

"Contribution to the World War."

"College and Citizenship."

"College and Business."

6th Meeting—College Life.

"The Influence of a Professor." (Paper by an old graduate.)

"What Students Do With Their Time." (Paper by a young graduate.)

"A Good Place for Your Boy or Girl." (Talk by a parent.)

Answers to Edison's Tests.

7th Meeting—Our Seminaries, Training Schools and Academies.

Talk by a pastor of a local church.

A program based on the article of Dr. Ozora S. Davis, published in the special issue of *The Congregationalist* of October 5th.

A paper on "What Is Taught in Our Seminaries," based on material which the Foundation library will supply.

8th Meeting—College Night.

9th Meeting—Needs of the Colleges.

(Appeal for funds if Club has not already raised its apportionment.)

Materials to aid Club in the preparation of programs will be supplied, on request, by The Foundation for Education. It is also ready to suggest various ways of raising money.



# The CONGREGATIONAL SUNDAY SCHOOL EXTENSION SOCIETY

## A Bit of the Old Frontier

WHAT was once known as American frontier life has all but disappeared, but there are still to be found sections where frontier conditions prevail. Pend Oreille County, in the northwestern part of Washington, is such a section, and it is a part of our country that grips the imagination because of the promise it foretells. The youngest county in Washington—it was organized little more than a decade ago—its life is typical of the frontier, embracing nearly everything one is accustomed to associate with the term. Strong, ambitious, eager to forge ahead, its people are carrying on the best traditions of early American life. Confident of a prosperous future, they have leveled trees, cleared fields, founded homes, and built schools.

“Hanging Ear” may not be a lit-

eral translation of the name, Pend Oreille, but the county in shape is not unlike a huge ear, measuring seventy miles from end to end, with an average width of twenty miles. A branch of the Chicago, Milwaukee and St. Paul Railroad traverses nearly the entire length, and is the only transportation the county has apart from the Great Northern Railroad, which crosses the southeastern tip of the county and which has but one station. Like the railroad, the main highway parallels the beautiful Pend Oreille River, which flows through the entire length of the county. Of the five hundred and fifty miles of road which the county lays claim to, only thirty-nine miles are what may be called improved highway, constructed and maintained by state and county funds. A little



TYPICAL MILL TOWN STREET

more than a hundred miles more may be called improved to the extent of being graded, but the rest are unimproved and are impassable in the winter and during seasons of extremely wet weather. Transportation, therefore, apart from the main highway, is at best uncertain and leads to social and religious isolation.

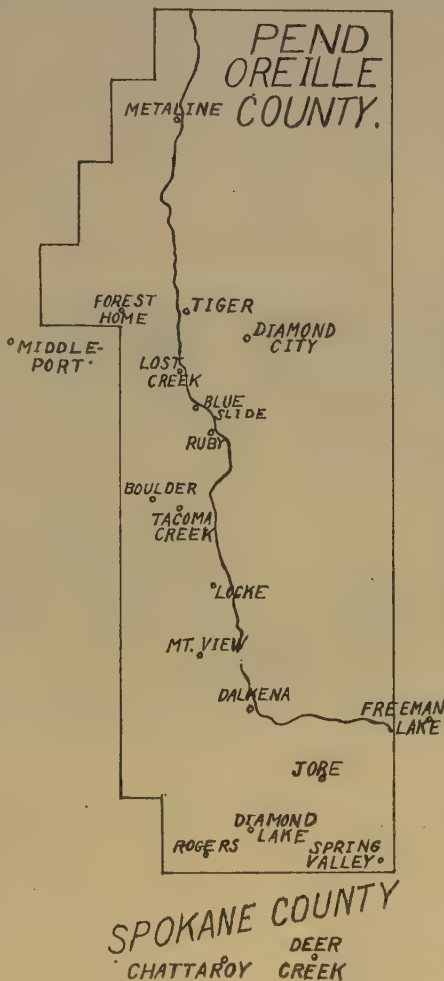
Lumbering is the chief industry of the county and it attracts considerable seasonal immigrant labor. Most of the towns have been or are still mill towns with a transient population. The church or Sunday School that was operating yesterday may not be needed tomorrow, but every indication points to a more stable and permanent population. Certainly the farmer, although he must still be counted in the homestead class, is here to stay.

What sort of people are building up this frontier? For the most part they are Americans, less than sixteen per cent being of foreign birth. The foreign-born are either Swedish or German, but English is spoken almost exclusively. The hardships and uncertainties of life in this undeveloped section, the sacrifices which it demands, have devel-

oped a sturdy, ambitious people, with an unswerving faith in the future. There is a strong social spirit, for community work is well supported, but from a religious standpoint the county is backward.

The social life is what one would expect in a community of this sort. The chief amusements are the Saturday night dances, which last well into Sunday morning, and in summer the Sunday afternoon baseball games with their concomitant evil, gambling. Work in a new settlement is hard and, whether on the farm or in the town, lasts from Monday morning to Saturday night without a break, so Sunday baseball is the natural outcome. A Saturday half-holiday would help much towards keeping at least a part of Sunday for spiritual development.

Under conditions such as these there is presented a tremendous opportunity to the church. The potential church membership is about seven thousand, but at the present time only twelve per cent of the population is within the membership of any church, Protestant or Roman Catholic. The opportunity is



AN OUTSTANDING SUNDAY SCHOOL PARISH



ours, for Congregationalists through comity arrangements have responsibility for the entire county outside of the capital, Newport, which is located in the extreme southeastern part, and where Methodists and Baptists divide with us the field. Much remains to be done but we need not be ashamed of what has already been accomplished. Four years ago Pend Oreille County had only seventeen families out of five hundred and thirty-four farmers' families in contact with any religious influence. At the present time, through the abundant and self-sacrificing services of Rev. William C. Allen, our Sunday School missionary for Eastern Oregon and Northern Idaho, every stop on the railroad has its Sunday School and many inland camps are studying the Bible each week. There are five congregational churches and nine-

teen Mission Sunday Schools under Mr. Allen's general direction, and local workers are rendering earnest and consecrated service. Realizing that the church work could not be of the conventional kind because of the shifting population, the gospel of Christ in all its fulness has been carried from point to point. Sunday Schools have been established and the pupils they have enrolled tell the story. Mr. Allen has succeeded in getting all the mission schools in the county with the exception of Camden to accept Congregational supervision and to cooperate fully with us in our program. He reports that

most of the schools are making splendid progress. Mr. Allen tries to reach each of the schools at least once a month, and as often as possible twice a month, conducting a preaching service each time. The total Sunday School enrollment is about a thousand. By all means, this is the most hopeful single fact in the religious situation.

The county has a tremendous future, for its greatest economic asset, water power, is as yet undeveloped. As the Pend Oreille River approaches Metaline Falls in the extreme northern part of the county it grows narrower and narrower, until

it rushes into a narrow gorge from ten to twenty feet wide and reaching a depth of a hundred and fifty feet before tumbling to a new level. Engineers have estimated that the water power possible of generation at



ONE OF THE SUNDAY SCHOOLS

this point greatly exceeds the power generated at the great Keokuk dam across the Mississippi.

When the water power is developed, the county will grow by leaps and bounds. At the threshold of new life and progress, the prospect is one to stir the blood. Great tasks await accomplishment, and though the present social machinery is wholly inadequate to carry them on, the heroism and devotion of those who are leading the way should inspire to greater effort. This vitally important work must be accomplished now so that the whole community may be won for the Master.

# *The ANNUITY FUND for CONGREGATIONAL MINISTERS and THE BOARD of MINISTERIAL RELIEF*

The Ministerial Boards cooperate heartily with the other Boards in exalting Christian education, church extension and evangelization at home and abroad, but as the whole depends upon the effectiveness of each part there is set forth herein further consideration of the strategic place of the work for the ministry in the enterprises of our fellowship.

## THE CAUSE IS "SECOND TO NONE"

This phrase is quoted from the appeal of the Presbyterian Board which, common with similar organizations in other fellowships, feels the necessity of lifting to its proper place the imperative claim of the ministry, so long ignored or forgotten. The glorious movements for the evangelization of America and of the world in the ultimate depend upon the quality of ministerial leadership. If that fails, all fail.

## IT UNDERGIRDS ALL OUR MISSIONARY ENTERPRISES

Of the ordained missionaries of the American Board 136 are members of the Annuity Fund. The Church Extension Boards have raised the question whether membership in that Fund should not be a condition of the commission of a home missionary, since such membership is bound to assist materially in his effectiveness. The American Missionary Association, The Congregational Education Society and other national Boards, although oppressed with debt, consider the payment of one-half of the annual dues of all ministers in their employ as an imperative claim upon their resources. A large share of the pensioners of the Board of Relief gave their lives in home missionary service.

## IT STABILIZES THE MINISTRY

Adequate provision for old age directly affects the morale of the ministry. It brings to it a dignity and stability which it has hitherto lacked. It counts directly in recruiting strong young men by exalting the significance of the minister's vocation and the place it holds in public esteem.

\* \* \*

## THE MINISTER AND THE ANNUITY FUND

THE Secretary returns from recent State Conference meetings and many personal interviews in the Central West with a fresh impression of the serious mistake that many ministers are making in ignoring the opportunities that are offered, through the Annuity Fund. No man who can meet the conditions of membership can afford to allow the year to elapse without securing his certificate.

If, for instance, the credit from the Pilgrim Memorial Fund to a member under the Expanded Plan averages only \$60.00 a year (and it is practically certain to be more), this alone would provide in twenty-five years a joint annuity of \$238.00 for the minister and his wife, assuming she is the same age. This is equivalent to interest on a capital sum of something like \$5,000. How can any man, now



forty years of age, afford to lose such protection? If he is younger the accumulation is still greater. It is simply conditioned upon the payment of his share of the annual dues, but for all men on salaries of \$2,000 or less the Pilgrim Fund would bear the major part of each year's payment. Even if the church fails to take its share, the minister should not delay. He should not trust to hearsay, often most erroneous, but should write direct to the office of the Fund, to learn exactly what benefit would accrue to him if he should become a member. In order to receive credit from the income of the Pilgrim Memorial Fund in 1923, membership must be completed and dues for the current year paid in full by December 31, 1922.

### A Significant Comment

A member of the Annuity Fund estimates the worth of the plan as follows: "I am glad to acknowledge the receipt of my Annuity Fund Certificate No. 209 (Expanded Plan). It is my conviction that the Congregational minister who fails to provide himself with this protection offered him has not only left undone that which he ought to have done, but in terms of the Biblical writer, has failed to provide for his own, and therefore is worse than an infidel.

"My wife and I feel that a great load has been lifted from our shoulders. A new day seems to have dawned for us. We shall boost for the Annuity Fund at all times."

Brother minister, do not delay!

\* \* \*

## The Congregational Board of Ministerial Relief

At a conference in Chicago recently the Secretary was asked whether there was any real suffering among the pensioners. A sufficient answer is to suggest whether it is possible for a minister to maintain himself on an annual income of \$278, or a widow on \$205, which were the average annual grants of the past year. It is true that in many cases there were other sources of income. Otherwise, life would have been impossible. But many have little or no dependable resources other than the grant of the Board. Other income often consists only of casual gifts and the returns

from the struggle for self-support which are pathetically meagre when

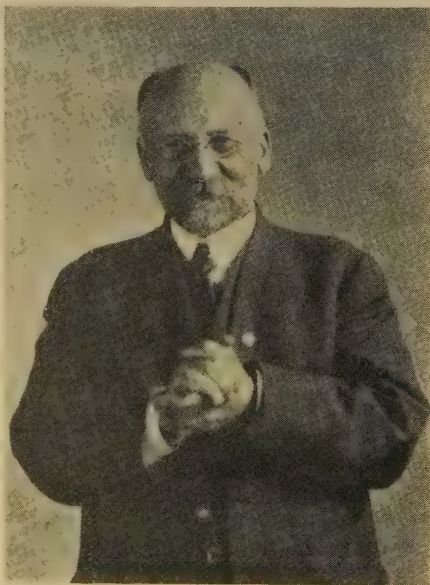
one is limited by age and feebleness. Many are over four-score years and "their strength is but labor and sorrow." Many are helpless invalids. Some are in great need.

The following letters give concrete evidence of the fact.

### Worn Out in Arduous Service

*A Letter to a Home Missionary Superintendent:*

"I have been awfully sick. I have suffered for a long while with sciatica. For quite a time I went on, but finally broke down completely and suffered a ner-



IT MAKES HIM FEEL GOOD

vous breakdown which has been lots worse than the sciatica. My many years of long hard riding and exposure to all kinds of weather and hardship has at last about killed me. I may never be well again. Yet I hope to get able for some light service again some day but can't tell how soon. And now I come to you as a brother and, I believe, a real friend to tell you with sad heart that I am face to face with a condition of real want. I have never been able to lay up any money with the small salary received. No longer able to work, and sick, and winter approaching, and doctor's bill to be paid, and no money, nor means. What am I to do?

"Do you think that any arrangement could be made to obtain help from the Board of Ministerial Relief—and what are the steps necessary in order to get my case before them? Of course, if I ever recover and get able for service and can have a commission, I want to work and be self supporting, but it looks now as if it would be a long while before that time, if ever. Shall appreciate any thing you can do to help me in this time of great suffering and distress."

(Grant of \$250 was made by the Board in September.)

On the opposite page is the happy face of one of the veterans, symbolic of the emotions described in his letter:

"Your very welcome check for \$25.00 made me wild with joy. I had just thirty-seven cents left in my purse and was speculating whether this would keep me independent until

Monday, October 2nd. Now the valuable paper is in my pocket; the enclosed 'photo' gives you an idea how I looked. The quarterly remittance will certainly symbolize to me the helping hand and the loving heart of our Christian fellowship."

Here is a picture of a grandmother, holding in her arm a grandchild whose father has died, leaving the child dependent in part upon her. She goes every morning to her work in a department store, a twelve-hour day from seven in the morning when she leaves home. She is helped by a grant of \$100.



A GRANDMOTHER'S CARE

#### A Widow's Struggle

She was left on the death of her husband with two young sons, the younger about five years of age and suffering with diabetes. It has been her effort to see that the elder son, a boy of unusual promise, went to college and that the younger had treatment to save his life. The elder has helped himself through high school by working on a local paper.

He has excelled in scholarship and has been a prize winner in athletics. The younger boy has had a constant struggle for life and the mother has sacrificed everything to save him. Here is a recent letter from her:

"I have my old position back in the office. Three weeks from today L—— begins his college career. Some friends took us up there one day this summer by auto and we saw his room, the college campus, etc.

"As soon as the doctor is ready, E—— will return to New York to have this special treatment for dia-



betes. While this will be a big expense and, added to having L—— at college, harder to meet, I feel sure I can borrow the money for E——'s bills and it will be a joy working extra to pay them up. I think later I can get work Saturday afternoons and evenings to help. We get out of the office at noon Saturdays. It seems like a dream, after these four and a half years of constant struggle to

keep E—— alive, that he is really going to be able to eat enough to keep him strong. I know E—— will grow up to be an honor to those who have done so much to help save his life.

"It will be four years more of constant effort for me and then I hope the strain and anxiety of making ends meet will be over and I will have one boy through college and the other strong and well."

\* \* \*

## THE PILGRIM MEMORIAL FUND

Statement for Nine Months Ending September 30, 1922

Collections on subscriptions, \$416,686.70. Cumulative total collected to September 30, 1922, after deducting all expenses, \$3,567,198.31.

\* \* \*

## THE ANNUITY FUND

Statement for Nine Months Ending September 30, 1922

Active members, September 30, 1922, 1,666, of whom 1,440 were under the Original Plan and 226 under the Expanded Plan; Annuitants under the Original Plan, 60, making the total of certificates, 1,726. Of the Annuitants 29 were receiving Old Age Annuities; 3 Disability Annuities; 26 Widows' Annuities; 2 Orphans' Annuities.

New members received under the Expanded Plan, 58, including 17 transfers from the Original Plan. Decrease under the Original Plan, by cancellation or transfer, 24.

Churches reported as sharing in the Pastor's annual dues, 87; total number of churches on Honor Roll, 207.

Assets, increased from \$773,981 to \$945,690.

Receipts for the Supplementary Fund on Apportionment for 1922 \$6,342.85.

Members' dues paid: under the Original Plan, \$72,165.33; Expanded Plan, \$24,371.13; total, \$96,536.46.

\* \* \*

## CURRENT RECEIPTS—BOARD OF RELIEF

Comparative Statement: Nine Months Ending September 30, 1921 and September 30, 1922.

	Churches	Women's Societies	Sunday Schools Y. P. S. C. E.	Ass'ns and Conferences	State Societies	Individuals	Income from Investments	TOTAL
1921...	\$31,799.26	\$2,478.85	\$1,848.12	\$1,162.12	\$7,020.99	\$1,662.40	\$47,489.01	\$93,460.75
1922...	20,301.76	1,818.48	1,706.15	985.33	5,933.57	3,303.25	47,235.56	81,284.10
Incr....								
Decr....	\$11,497.50	\$660.37	\$141.97	\$176.79	\$1,087.42	\$1,640.85	\$253.45	\$12,176.65

Note: Donations designated for Endowment 1921, \$838.05; 1922, \$2,516; increase, \$1,677.95; Christmas Fund, 1921, \$1,285.45; 1922, \$1,035.31; decrease, \$250.14; Legacies and Matured Conditional Gifts, 1921, \$7,861.04; 1922, \$5,224.89; decrease, \$2,636.15. Total Income, All Sources, 1921, \$103,445.29; 1922, \$90,060.30; decrease, \$13,384.99.

# THE CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION

**T**HE vacation period is over—renewed and refreshed in body and mind we return to our task with vigor and enlarged vision. We are ready for service which in varied forms awaits us on every hand.

**The Vision:** We have withdrawn our eyes from the monotony of daily life and have looked upon God's world in all its rare beauty; we have seen grass and flower and tree, majestic mountain and mighty ocean, and have realized how all these glorious things have each a part in making Our Father's world. So with wider vision we return to our task. It is the same task we wearily laid down a little while ago. It has to do with sordid things and minute detail; it is just as full of problems as ever and stubbornly refuses to vanish or to lay its burden on another; but to our clarified and enlarged vision it is glorified—nay, it is a divine opportunity, our one great chance to count for something in the Kingdom.

**The Task:** What is the task to whose imperative we respond? The daily giving of ourselves in service for others—all that we are, our gifts, our talents, our ability, that subtle intangible quality which we call personality.

**All that we are:** Service and human interest are the most effective

weapons with which to break down the customs, suspicions and barriers centuries old which separate the peoples of the world. It is this lack of real brotherhood that has been the main stumbling block in the way of a greater Christian America. Educate, serve and display a human interest and you have a very effective method of combating the menace and spread of all that militates against brotherhood.

**All that we have:** Not alone possession by natural inheritance but also that which by wise use we may accumulate; and it is required of us that we also employ ourselves to make increase of our investments that we may have the more to give. Having devoted our personality to the cause of human brotherhood we will give abundantly of our means to make effective this investment.

**All that we hope to be:** It is our business to invest those talents we possess that they may produce greater power—that we may do greater things; that more and more we may advance the Kingdom in our day and generation. We are responsible for the things we have *not* done, because of lack of developed powers. Let us return to our task—ready to work and pray and give for the joy that is set before us.

## \* \* \* THE PILGRIM LEAGUE

**T**HERE is a very large group of women in our churches who have entered business and professional life whose cooperation is most desirable, but who are not in our missionary societies. There are the younger married women and the young mothers who do not find it possible to unite

with the Women's Missionary Society because their time is so occupied. Yet these women are the Missionary Society of tomorrow. The wider horizon and developing capacity for leadership, the supreme importance of the task itself demands new methods, readjustment of those now in use and



new units of cooperation. These young women in business if controlled by the Christian motive may be a constructive force in bringing about a better understanding between labor and capital and the adoption of Christian standards in commerce. These young women who are entering the professions may give a Christian interpretation in artistic expression; these young mothers have the soul-inspiring task of training men and women of the church missionary societies of the future. It is important that we recognize the inability of this group from force of circumstances to follow the beaten path of missionary organization; rather let us rejoice in a new approach and method in the missionary task.

The Pilgrim League is the name under which a group of young business and professional women have organized for service in their church, in their community, and in the larger relationships of denominational enterprise. The activities of this group are described in *The Congregationalist* of August 31st. Two other groups have been formed in the same city. Copies of the Constitution are available for suggestion to similar groups. The Federation is much interested in the enlistment of the great army of young women at present unaffiliated with our missionary task, and will be happy to correspond with any who are interested. This is a field of resource the Unions should cultivate.

\* \* \*

## PROGRAM TOPIC—DECEMBER

“Recruiting for Service”—Congregational Education Society.

Hymn: “Christ for the World! we sing.”

Scripture: Luke 10: 1-2; Luke 14: 25-35; Matthew 10: 16-26.

Prayer: That the home may realize its responsibility in supplying Christian leaders.

Hymn: “O Zion, haste, thy mission high fulfilling.”

Topics: The need for Leaders (both at home and abroad).

The Joys of Christian Service (testimony of ministers, missionaries and their families).

The Opportunity of Parents in Re-

cruiting Leaders (proper and tactful encouragement for their children, emphasizing service ideals instead of business prosperity).

Are there young people in our own church who should be looking toward Christian service? If so, discuss plans for encouraging them. Send their names to the Commission on Recruiting, Room 807, 14 Beacon Street, Boston, Mass.

Hymn: “Lord, speak to me, that I may speak.”

(Send to the Congregational Education Society, Student Department, 14 Beacon Street, Boston, Mass., for help.)

\* \* \*

## YOUNG PEOPLE'S DEPARTMENT

### NEW LEAFLETS

SO often requests come to us for fresh and attractive material to use in preparing missionary programs that it is a pleasure to list the following leaflets for children and young people:

For little children—and for older ones and for grown up people too—

nothing could be more charming than the story “Things in Blue,” written by Frances Weld Danielson, and published by The Congregational Sunday School Extension Society (289 Fourth Avenue, New York). Its subtitle might well be “The Rain Drops Behind the Faucet,” because of the de-

lightful way in which it pictures our responsibility for using what God has given us. The same society publishes "We Love His Name," by Jeanette E. Perkins, and "The Surprise That Came to Peter," by Frances Weld Danielson. The latter, the story of the starting of a mission Sunday School, is particularly good. Accompanying it is a happy little picture of "Peter" and his sister, Jane, for use on the Primary Missionary Education chart. In the same series of Primary Stories we have "Johnnie's Montana Home," published by The Congregational Church Building Society (287 Fourth Avenue, New York), and The American Missionary Association's "Little Neighbor Series" gives us the "True Story of Johnny Whirlwind." Since Johnny was a little Indian boy who went to Santee, all children who give to that work will want to hear his story. And speaking of stories, no group of older girls and young women should ever pack a missionary box without first reading "In the Missionary Box" (Congregational Home Missionary Society, 287 Fourth Avenue, New York).

For 'teen age and young people's societies an equally attractive group of leaflets is waiting. Are you interested in our Mountain Work? Then send to The American Missionary Association (287 Fourth Avenue, New York) for "Pleasant Hill Pictures," and let both pictures and story make real to you the people and the work. Does Porto Rico fascinate you—then send to the same society for "The Appeal of Porto Rico" and have a fresh vision of the poverty and misery on this island that call so loudly for our help. "Straight College," also issued by The American Missionary Association, gives a good picture

of the work that is being done among the colored people by this institution. From The Congregational Home Missionary Society we have "Ellis Island Today," a fresh interpretation of our immigrant problem by Rev. Henry M. Bowden, while "The Foreign Woman in America," by Miss Miriam L. Woodberry, throws suggestive light on the problems of Americanization. "The Church as a Center of Americanization," by Rev. Andrew Gavlik, is another good Americanization leaflet. "A Home Missionary Primer," also a Home Missionary publication, gives a concise account of the work of this Society, and the fields to which it ministers. "Rio Grande Industrial School" (American Missionary Association), and "My Neighbor The American Indian" (Council of Women for Home Missions, 156 Fifth Avenue, New York), are also excellent material for the work which they describe.

Leaders of young people's organizations who desire to put into the hands of their young people a clear statement of the various fields that are calling for Christian service can do no better than to use the leaflet called "Present Day Opportunities for Christian Life Service in America and Abroad," published by The Congregational Education Society, 14 Beacon Street, Boston, Massachusetts, which contains a statement of each of our national societies, home and foreign, as to the types of work that they do and the kind of workers whom they need to fill these positions. This summary gives to anyone reading it a clear picture of the "service calls" that young people alone can meet. For all this literature there is no charge. Send for what *you* need and use it in the most effective way that you can.

---

Our Federation Poster "Launch Out Into the Deep," intended to register the gifts to missions from the women of the churches, costs 25 cents per copy; an attractive blue card, reminder of our opportunity, costs \$1.00 per 100; "The Gift Box," by Edith Scamman, is priced at 3 cents each or 50 cents per 100. Please send orders in early.



# ACKNOWLEDGMENT OF RECEIPTS

## The American Missionary Association

Irving C. Gaylord, Treasurer

287 Fourth Avenue, New York, N. Y.

(Receipts for August—Continued)

### CENTRAL DISTRICT

#### CONNECTICUT—\$1,213.21.

Berlin: Second S. S., 25. Coventry: Second Ch., 14. Deep River: "Friends," 9. Greens Farms: Ch., 40.62. Greenwich: Miss A. H. M., 15; Mrs. E. A. M., 10; Mrs. K. M. M., 5, for Talladega College; W. S. W., for Talladega College, 15. Ledyard: Ch., 18.60. Litchfield: First Ch., 111.70. Meriden: Mrs. F. P. G., for Talladega College, 10. Milford: Mrs. H. N. B., for Talladega College, 5. Moodus: Wm. W. C., for Talladega College, 10. New Haven: H. W. B., 5; Miss K. R. B., 5; F. E. H., 10; W. B. P., 5; C. W. W., 5; Mr. and Mrs. E. W., 50, for Talladega College. New London: First Ch., for Athens, Ala., 40. Plymouth: Ch., 40.08. Pomfret: S. S., 9.20. Putnam: Second Ch., 27.64. Sharon: Ch., 8.83. Somerville: Ch., 14.47. South Canaan: Ch., 100. South Norwalk: S. S., 9.65. Stratford: First S. S., 22.30. Torrington: Center Ch. and S. S., 81. Westchester: C. E. Soc., 10. West Hartford: First Ch. of Christ, 263.90. Wethersfield: R. R. W., for Talladega College, 2.

Through the Missionary Society of Connecticut, by Rev. Wm. F. English, Treas., 215.22.

#### NEW YORK—\$1,482.35.

Aquebogue: Ch., 9.35. Brooklyn: W. R., for Talladega College, 10. Buffalo: Plymouth Ch., by M. A. H., 100. Canaan: Ch., 45. Chenango Forks: S. S., 2.50. Flushing: T. P. S., for Straight College, 5. Granville: R. M. R., for Straight College, 3. Jamestown: First Ch., 130. Ithaca: First Ch., 27.50. Newburgh: First Ch., 15. New York: E. A. M., for Straight College, 10. Sherburne: Mrs. C. S. G., 1,000. Troy: A. W. H., for Straight College, 5.

Woman's Home Missionary Union of the State of New York, by Mrs. W. A. Kirkwood, Treasurer.

New York: Broadway Tabernacle, W. C., for Nurse at Ryder Memorial Hospital, 120.

#### NEW JERSEY—\$160.00.

Orange: Highland Ave. Ch., Woman's Society, 10, for Ryder Memorial Hospital. Westfield: First Ch., 150.

#### PENNSYLVANIA—\$25.00.

Meadville: Park Avenue Ch., 25.

#### DISTRICT OF COLUMBIA—\$10.00.

Washington: Miss F. M. C., for Pleasant Hill, Tenn., 10.

#### OHIO—\$1,181.96.

(Donations 981.08, Legacies \$200.88)

Bellevue: H. C. S., for Talladega College, 10. Cleveland: Pilgrim Ch., 50. Columbus: South Ch., for Straight College, 10; O. M. C., for Straight College, 15; Mrs. C. C. J., 500. Toledo: First Ch., W. M. U., for Pleasant Hill, Tenn., 12.50. Ohio: D. A. R. Chapter, for Pleasant Hill, Tenn., 7.50.

The Ohio Woman's Home Missionary Union, by Mrs. H. H. Hosford, Treasurer, 363.58.

Through the Ohio W. H. M. U., for Talladega College, 12.50.

#### Legacy

Wauseon: Charles F. Greenough, by C. D. Greenleaf, Executor, 200.88.

#### MICHIGAN—\$415.91.

Grand Blanc: Ch., 10. Grand Rapids: Mrs. E. J. G., for Pleasant Hill, Tenn., 25.

Michigan Congregational Conference, by C. C. Vaughan, Treasurer, 380.91.

### WESTERN DISTRICT

#### ILLINOIS—\$582.39.

Chicago: "A Friend," 10. Evanston: F. H. T., for Fort Berthold Mission, 100. La Grange: First Ch., 300. Lincoln: V. O. J., for Straight

College, 10. Rantoul: Ch., box goods for Emerson Institute. Wheaton: Wheaton College, three bills, goods for Emerson Institute.

Through the Congregational Conference of Illinois, by C. C. Merrill, Supt., 162.39.

#### WISCONSIN—\$25.00.

Chippewa Falls: Mrs. L. B. A., 15. Milwaukee: G. E. L., 10.

#### MINNESOTA—\$613.47.

Minneapolis: From the heirs of the late Henry T. Eddy, deceased, as a memorial to Mrs. Elizabeth T. Eddy, for the Rio Grande Industrial School, 250; Mrs. E., for Fort Berthold Mission, 1.

The Congregational Conference of Minnesota, 207.11.

The Minnesota Woman's Home Missionary Union, by Mrs. J. V. S. Fisher, Treasurer, 155.36.

#### NEBRASKA—\$164.99.

Rising City: Mrs. M. E. J., 2.

Through the Congregational Conference of Nebraska, 162.99.

#### MONTANA—\$123.64.

The Congregational Conference of Montana, 123.64.

### PACIFIC DISTRICT

#### CALIFORNIA (NORTHERN)—\$357.81.

Berkeley: North Ch., by Mr. and Mrs. A. P. P., 5. San Jose: W. E. H., for Oriental Missions, 50.

Through the Congregational Conference of Northern California, 302.81.

#### CALIFORNIA (SOUTHERN)—\$1,384.30.

Los Angeles: First Ch., for Oriental Missions, 50. Riverside: Ch., for Oriental Missions, 15. San Diego: Mrs. M. P., 5.

Through the Congregational Conference of Southern California, 848.25.

Through the Woman's Home Missionary Union of Southern California, 466.05.

#### WASHINGTON—\$171.57.

Through the Congregational Conference of Washington, 171.57.

#### UTAH—\$32.00.

Salt Lake City: Phillips Ch. Missionary Society, 32.

### THE SOUTH

#### SOUTH CAROLINA—\$5.65.

Epworth: J. W. R., for Brewer Normal School, .65. Greenwood: Rev. J. T. Y., for Brewer Normal School.

#### TENNESSEE—\$10.00.

Pleasant Hill: A former student, for Pleasant Hill Academy, 10.

#### GEORGIA—\$50.00.

McIntosh: J. T. R., for Dorchester Academy, 50.

#### ALABAMA—\$48.00.

Birmingham: Rev. J. W. G., for Talladega College, 10; W. J. E., for Talladega College, 5. Tuskegee: Mrs. B. T. W., for Talladega College, 33.

#### LOUISIANA—\$24.95.

Jennings: First Ch. S. S., 22.70. New Orleans: Howard S. S., 1; "Friends in Louisiana," for Straight College, 1.25.

#### FLORIDA—\$2.00.

Martin: J. R. L., for Fessenden Academy, 2.

Commission on Missions.....\$4,492.62  
Diamond Jubilee Fund.....50.00  
A. M. A. League.....60.60



SUMMARY OF RECEIPTS FOR AUGUST, 1922	
Donations .....	\$16,002.52
Legacies .....	3,650.65
Total.....	\$19,653.17

SUMMARY OF RECEIPTS, ELEVEN MONTHS	
From October 1, 1921, to August 31, 1922	
Donations .....	\$359,919.31
Legacies .....	49,535.04
Total.....	\$409,454.35

Receipts for September, 1922

The Daniel Hand Educational Fund for Colored People

Income for September from Investments.....	\$7,466.89
Previously acknowledged .....	73,259.07

Current Receipts

\$80,725.96

EASTERN DISTRICT

**MAINE**—\$314.84.  
**Kennebunkport:** First Ch., 4. **North Yarmouth:** Ch., 9.55. **Portland:** "A Friend of Cong'l Home Missions," 1. **Sandy Point:** Ch., 50. **Sanford:** North Parish Ch., 50. **Temple:** Ch., 10.62. **Westbrook:** E. M. D., 10.  
**The Congregational Conference and Missionary Society of Maine,** by George F. Cary, Treasurer, 48.92.

**The Woman's Home Missionary Union of Maine,** by Miss Nellie D. Hill, Treasurer, 172.25.  
**NEW HAMPSHIRE**—\$882.49.

(Donations 65.24, Legacy 617.25)  
**Greenville:** Miss F. L. K., 25. **Keene:** First Ch., 40.24.

Legacies

**Boscawen:** S. N. Allen, 6. **Penacook:** Adeline P. Stanley, 611.25.

**VERMONT**—\$1,574.70.

(Donations 1,573.12, Legacy 1.58)  
**Barre:** Mrs. M. E. D., box of goods for McIntosh, Ga. **Brookfield:** L. H. A., bbl. goods for McIntosh, Ga. **Waluby Center:** Mr. and Mrs. H. F. F., for Straight College, 3.

**The Vermont Congregational Conference,** 950.39.

**Woman's Home Missionary Union of Vermont,** 619.73.

Legacy

**Thetford:** Myra B. Pratt, 1.58.

**MASSACHUSETTS**—\$61,611.15.

(Donations 6,269.95, Legacies 55,341.20)

**Amherst:** C. E. H., 10. **Ashby:** Y. P. S. C. E., for share in Nurse's salary at Humacao Hospital, 5. **Ashfield:** First Ch., 22. **Athol:** Evangelical Ch., 50, by "A Friend." **Boston:** A. S. C., for Talladega College, 5; C. F. J., for Talladega College, 15; Mrs. C. L. P., 2; W. Q. W., for Talladega College, 5. **Brookline:** M. E. C., 5. **Cambridge:** North Ch., 160. **Concord:** S. S., for Moorhead, Miss., 10. **Dalton:** Miss C. L. C., for Tougaloo College, 75. **Dighton:** Mrs. R. E. C., 2. **East Bridgewater:** Union S. S., 2.25. **Fall River:** Central Ch., 144.21. **Fiskdale:** "Loyal Friend," 10. **Fitchburg:** Rollstone Ch., 37.93.

**Grafton:** Evangelical Ch., 27.50. **Harvard:** Evangelical Ch., 10. **Hyannis:** "A Friend," 5.

**Lexington:** E. F. P., 50. **Marblehead:** James J. H. Gregory (Deceased), 666.66. **Mattapoisett:** E. L., for Santee Normal Training School, 5.

**Milbury:** Second Ch., for Santee Normal Training School, 5; Second Ch., Mission Study Class, for Santee Normal Training School, 10; Dr. and Mrs. A. G. H., 5; M. A. H., 2.50; J. M. T., 2.50; Rev. and Mrs. F. W., 2.50, for Santee Normal Training School. **Milton:** Cornelia F. Tucker (Deceased), 666.66. **Newton Highlands:** Ch., 203. **Petersham:** Miss E. E. S., 1. **Pittsfield:** South Ch., by "A Friend," 5.50. **Reading:** First Ch., 49.52. **South Dartmouth:** Ch., 29.73. **South Deerfield:** Philomena Williams (Deceased), 1,000. **South Egremont:** Ch., 4.16. **Springfield:** First Ch. of Christ, 73.36. **Three Rivers:** Union Evangelical Ch., 65.08. **Upton:** First Ch., 7.13.

**Webster:** First Ch., 30.25. **Wellesley:** Wellesley College, for Santee Normal Training School, 2.50. **West Granville:** S. S., 6. **Woburn:** North Ch., 16.53. **Worcester:** Plymouth Ch., 239.96; J. L. P., in Adams Square Ch., 5; Hadwen Park Ch., 10. **Mass:** Mrs. W. H. L., for Gloucester School, 1.52; Miss E. G., for Gloucester School, 1.

**The Woman's Home Missionary Association of Mass. and R. I., Mrs. Amos Lawrence Hatheway,** Treasurer, \$2,500.00.

(1,500 of which for Barn at Cappaehosic, Va., and 1,000 for Ryder Memorial Hospital, Humacao, Porto Rico.)

Legacies

**Boston:** Emily C. Shaw, 1,154.30 (Reserve Legacy, 769.54), 334.76; Rebecca T. Shaw,

7,909.04 (Reserve Legacy, 5,272.70), 2,636.34. **Brookline:** Emily S. Rogers, 10,427.73 (Reserve Legacy, 6,545.06), 3,882.67; Margaret F. Sykes, 100. **Easthampton:** Jennette Clapp Lyman, 1,394.55 (Reserve Legacy, 929.70), 464.85. **Newton:** Ella G. Cutting, 2,510.17 (Reserve Legacy, 1,673.44), 836.73; John Ward, 5,000.00; Lucinda K. Cutting, 3,623.35 (Reserve Legacy, 1,600), 2,023.35. **Waltham:** Cornelia Warren, 37.50 (Reserve Legacy, 25.00), 12.50. **Ware:** Lewis M. Gilbert, 40,000.

**RHODE ISLAND**—\$525.00.

**Peacedale:** "A Friend," for Talladega College, 500. **Providence:** C. W. B., for Tougaloo College, 25.

CENTRAL DISTRICT

**CONNECTICUT**—\$6,446.29.

(Donations 5,569.88, Legacies 876.41)

**Bristol:** First Ch., 100; Mr. and Mrs. C. F. B., 100; E. P., 5; C. T. T., 10; M. L. P., 10; "A Friend," 10; for Tougaloo College. **Deep River:** S. S., for two shares in Nurse's salary at Humacao, Porto Rico, 10. "A Friend," 50.

**East Haddam:** First Ch., 10.48. **Georgetown:** Gilbert Memorial Ch., 50. **Greenwich:** Second Ch., 50. **Hartford:** Second Ch. of Christ, 102; F. B., 5; Mrs. G. F. H., 10; C. W., 10, for Talladega College; C. A. F., 15; J. M. H., for Talladega College, 5. **Ivoryton:** Miss B. C., for Talladega College, 5. **Mrs. H. M. C.,** for Talladega College, 25. **Lisbon:** Newent Ch., 17. **Litchfield:** G. M. W., for Tougaloo College, 10. **Manchester:** Second Ch., 36. **Middletown:** Mrs. A. R. C., for Tougaloo College, 25; Mrs. M. L. C., for Talladega College, 50. **Milford:** Plymouth Ch., 31.89. **Montville:** First Ch., 7. **Naugatuck:** H. W., for Tougaloo College, 100; G. T. W., for Tougaloo College, 5. **New Britain:** Miss M. M. B., for Tougaloo College, 10; A. M., for Tougaloo College, 10. **New Haven:** J. M. B., for Talladega College, 10; J. D. D., Jr., for Talladega College, 5; Prof. H. B. F., for Oriental Missions, 25. **Norfolk:** Ch. of Christ, for Straight College, 5. **Norwich:** Park Ch., 51.94; United Ch., 95.42.

**Orange:** Ch., 75.82. **Plainville:** J. H. T., for Tougaloo College, 25. **Rockville:** E. G. B., 10; F. T. M., 50; W. M., 25, for Tougaloo College. **Seymour:** Mrs. H. P. D., 2; J. S. S., 5; W. B. S., 5, for Tougaloo College. **Southport:** Ch., 216.

**Stamford:** First Ch., 119.84. **Stonington:** Second Ch., 30.60. **Talcottville:** Mrs. C. O. B., for Tougaloo College, 25; Mrs. A. G. M. and the Misses M., for Tougaloo College, 25; J. G. T., 50; Mrs. M. T., 25, for Tougaloo College. **Terryville:** C. I. A., for Talladega College, 50; Miss S. L. A., for Talladega College, 5; Mrs. K. A. G., for Talladega College, 5. **Thomaston:** First Ch., 26.75. **Washington:** First Ch., 76.20. **Waterbury:** G. E. B., 10; I. H. C., 25; F. D., 7; W. E. F., 25; G. E. J., 10; W. E. S., 5, for Tougaloo College; Mrs. M. W. H., for Tougaloo College, 10. **Watertown:** The Taft School, for Tougaloo College, 100; Mrs. M. H., for Tougaloo College, 25; Rev. C. E. W., for Tougaloo College, 15; "A Friend" (Deceased), 3,333.33. **Westminster:** Ch., 8. **Windham County:** Conference, 15.

**Through the Missionary Society of Connecticut,** by Rev. William F. English, Treasurer, 52.61.

Legacies

**Ellington:** Edwin Talcott, 630 (Reserve Legacy, 400), 230. **New London:** Martha S. Harris, 1,910.79 (Reserve Legacy, 1,273.86), 636.93.

**Westport:** Elizabeth Scofield, 9.48.

**NEW YORK**—\$4,501.99.

(Donations 564.00, Legacies 3,937.99)

**Bridgewater:** Ch., 19. **Brooklyn:** E. A. C., for Talladega College, 10; Dr. F. B. O., for Talladega College, 7.50; E. M. W. V. D., for Pleasant Hill, 50. **Buffalo:** W. H. H., for Talladega College, 10. **Ithaca:** First Ch., 27.50. **Jamestown:**



Mrs. E. C. H., for Tougaloo College, 100. Lockport; Plymouth Ch., Florence Taylor Bible Class, for Crib, at Ryder Memorial Hospital, 27.50. New York: Bethany Ch., 35; Camp Memorial Ch., 15; C. C. J., for Tougaloo College, 25; J. J. P., for Tougaloo College, 25; R. E. T., for Tougaloo College, 100; "A Friend," 50. Norwich: Mrs. F. M. B., for Talladega College, 10. Norwood: J. M. S., for Talladega College, 10. Poughkeepsie: G. D., for Tougaloo College, 10. Richmond Hill: Pilgrim Ch., 25. Woodford: Mrs. M. B. W., for Santee Normal Training School, 7.50.

#### Legacies

Berkshire: Julia B. Gummerson, 40. Brooklyn: Caroline A. Hopkins, 2,333.37; Henry Taney, 83. Syracuse: Mary Elizabeth Gere, 4,131.62 (Reserve Legacy, 2,700), 1,431.62.

#### NEW JERSEY—\$392.00.

Closter: First Ch., 11. Montclair: First Ch., bbl. goods for Tougaloo College; Miss C. S. H., 165; F. B. L., 100; Mrs. K. H. L., 25; Misses A. and J. W., 7; Mrs. D. H. W., 10, for Tougaloo College. Paterson: First Ch., 33. Upper Montclair: Christian Union Ch., 10; Young Woman's Association, Mid. Atlantic W. H. M. U., for Building Fund, Pleasant Hill, 25.

#### PENNSYLVANIA—\$1.63.

Allentown: First S. S., 1.63.

#### MARYLAND—Legacy \$424.35.

Baltimore: Associate Ch. Woman's Guild, goods for Albuquerque, New Mexico.

#### Legacy

Baltimore: Mary R. Hawley, 1,024.35 (Reserve Legacy, 600), 424.35.

#### OHIO—\$28,363.06.

(Donations 6,863.06, Legacies 21,500.00)

Akron: Dr. W. A. S., for Tougaloo College, 25. Cleveland: F. M. C., for Talladega College, 10; Dr. E. A. D., for Talladega College, 5. Elyria: Second Ch., 25. Geneva: Lena E. Hitchcock (Deceased), 1,553.34. Lorain: First Ch., for Pleasant Hill, Tenn., 10. Mansfield: W. H. L., for Straight College, 2. Oberlin: "A Friend," for Kindergarten, Athens, Ala., 100; J. A. G., for Pleasant Hill, 25.

The Woman's Home Missionary Union of Ohio, by Mrs. Jennie C. Hosford, Treasurer, 1,607.72; also for Ohio Unit and Equipment at Ryder Memorial Hospital, Humacao, P. R., 3,500.00. Total 5,107.72.

#### Legacies

Columbus: Mary A. Wright, 15,000; Mary J. Sessions, 6,000. Geneva: A. C. Hitchcock, 1,500 (Reserve Legacy, 1,000), 500.

#### MICHIGAN—\$598.14.

(Donations 313.44, Legacy 284.70)

Alba: Missionary Soc., goods for Rio Grande Industrial School. Delhi: Missionary Soc., goods for Straight College. Detroit: Mrs. M. H. B., 5; Mr. and Mrs. E. A. H., 20, for Tougaloo College. Jenison: Mrs. E. A., goods for Straight College. Three Oaks: Missionary Soc., goods for Straight College.

The Michigan Congregational Conference, by C. C. Vaughan, Treasurer, \$288.44.

#### Legacy

Grand Rapids: A. M. T. Herrick, 284.70.

#### WESTERN DISTRICT

#### ILLINOIS—\$44,761.31.

(Donations 1,750.27, Legacies 43,011.04)

Area: S. S., 13.94. Astoria: Vacation Bible School, 7.40. Aurora: Mrs. J. O. M., for Tougaloo College, 100. Chicago: The New First Ch., 18.65; J. F. S., 100; Pacific Ch., 5; M. F. F., 1; L. E. H., for Tougaloo College, 25; Mrs. M. R. P., for Tougaloo College, 10. De Long: S. S., 10. Emington: S. S., 10. Evanston: F. H. T., for Fort Berthold Mission, 100. Lisle: S. S., 4. Rev. A. L. A., 1. Milburn: Ch., 3.70. Oak Park: Pilgrim Ch., 69.63; Mrs. W. S., for Talladega College, 5. Ottawa: J. P. C., for Tougaloo College, 10. Payson: Ch., 23.05. Rockford: Mrs. W. E. H., for Mobile, Ala., 100. Sheffield: C. W. B., for Tougaloo College, 25. Waverly: Girls' S. S. Class, box goods for Mobile, Ala. Wheaton: Wheaton College, three bbls. goods for Mobile, Ala.

The Congregational Conference of Illinois, by C. C. Merrill, Supt., 253.39.

Through the Women's Home Missionary

Union of Illinois, Miss Cora E. Barnard, Treasurer, 864.51.

#### Legacies

Earlville: Jacob A. Dupee, 1,000; Lyman K. Seymour, 42,011.04.

#### IOWA—\$505.00.

(Donations 5, Legacy 500)

Montrose: E. J. K., for Santee Normal Training School, 5.

#### Legacy

Osage: James A. Smith, 500.

#### WISCONSIN—\$400.

Milwaukee: Mary J. Barnard (deceased) 400.

#### MINNESOTA—\$689.56.

Minneapolis: A. K. F., 25; E. C. G., 25; W. H., 10; J. R. K., 10; C. L. DeL., 5; C. H., 10; Miss S. H. K., 10; C. H. W., 50, for Talladega College. St. Paul: J. J. B., for Talladega College, 10.

The Congregational Conference of Minnesota, 179.71.

The Minnesota Women's Home Missionary Union, 354.85 (25 of which for Tougaloo College).

#### MISSOURI—\$2,039.25.

(Donations 39.25, Legacy 2,000)

Kansas City: Mrs. F. C. K., for Tougaloo College, 25. Neosho: First Ch., 14.25.

#### Legacy

Springfield: Wallace Hardy, 2,000.

#### KANSAS—\$500.

Wichita: Mary B. Dimond (deceased), 500.

#### NEBRASKA—\$352.09.

Santee: Santee Normal Training School, W. C. A., for Santee, 42.50; Santee Normal Training School, Class of 1922, 2.18; "Friend for Santee Normal Training School, 40.

The Nebraska Cong'l Conference, 155.98.

The Woman's Home Missionary Union Nebraska, by Mrs. C. J. Hall, Treasurer, 111.

#### SOUTH DAKOTA—\$5.

Springfield: J. B., for Santee Normal Training School, 2.50. Yankton: Yankton College Y. W. C. A., for Santee Normal Training School, 2.50.

#### NEW MEXICO—\$33.

Hurley: Union Ch., 25. Marquez: Miss goods for Albuquerque, N. M. San Rafael: "Friend," for Rio Grande School, 8.

#### ALASKA—\$3.

Through the Congregational Conference Washington, 3.

#### PACIFIC DISTRICT

#### CALIFORNIA (NORTHERN)—\$771.18

Through the Congregational Conference Northern California: 666.43.

Woman's Home Missionary Union of Northern California: 204.75.

#### CALIFORNIA (SOUTHERN)—\$3,132.43.

(Donations 1,718.53, Legacies 1,413.90)

Los Angeles: First Ch., 50. Riverside: C. 15. San Bernardino: First Ch., by Mrs. H. M. 100. San Diego: M. V. McKee, 666.67.

Through the Congregational Conference Southern California: 737.62.

The Woman's Home Missionary Union Southern California: 149.24.

#### Legacy

Redlands: Charles M. Baxter, 1,413.90.

#### OREGON—\$148.18.

Portland: First, W. H. M. U., for Fort B. well, 35.

The Congregational Conference of Oregon, 113.18.

#### WASHINGTON—\$256.80.

Spokane: Westminster Ch., 5.

Through the Congregational Conference Wash.: 251.80.

#### UTAH—Legacy \$37,161.42.

Provo: Estate of Meno Trope, for Provo, Utah, 37,161.42.

#### HAWAII—\$379.

Honolulu: Mr. & Mrs. George P. Castle, 3

(To be continued)